THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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In This Issue . . .

THE BISHOP'S MESSAGE

DIOCESE MAKES QUICK RESPONSE TO AVERT GENERAL CHURCH MISSIONARY CRISIS

NEXT MONTH'S MEETING OF DIOCESAN CONVENTION

PROGRESS OF FORWARD MOVEMENT IN DIOCESE
By the Rev. Stanley V. Wilcox

FELLOWSHIPS DEVELOPING PERSONAL SERVICE PROGRAM

CHILDREN'S WORSHIP THROUGH MUSIC
By May Helen Loman

THE PROFUNDITY OF THE "FUNDS," II
By the Rev. Francis C. Hartshorne

GOLDEN ANNIVERSARY OF G. F. S. IN DIOCESE

WOMAN'S AUXILIARY WORK IN DOMESTIC MISSION FIELDS
By Margaret Packard

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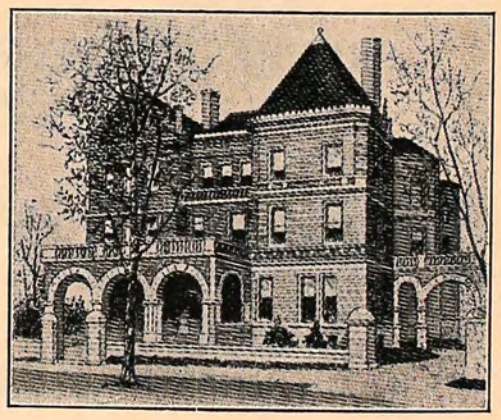

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Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Bishop's Message

This issue of THE CHURCH NEWS comes to us as we are celebrating the Passion of Our Lord. At the last revision of the Prayer Book a distinct division in the Lenten Season was made. In the first four weeks, our minds rest upon our sins and the endeavor to gain a mastery over ourselves by denial and discipline. The last two weeks fix our minds peculiarly upon the sorrow from sin. The Prayer Book calls this period Passiontide. How near together come the profound sacrifice and humiliation of the Cross and the glorious triumph of the Resurrection. As Dr. Tomkins has said in one of his Bible studies, "The Cross and the Resurrection cannot be separated, nor are they contradictions. Life after death brings a message not of Paradise alone, but of the last great day when we shall all be changed (I Corinthians 15:51, 52). We look to the Cross for pardon, and peace comes in the assurance of unending life. The Master's parable is blessed: 'Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit' (St. John 12:24). The denials and sacrifices of life are the crosses which lift us up after the example of the Master if sanctified by Him. But from their apparent death there will come great and lasting blessings, blessings which shall endure forever."

And so dear Bishop Mann wrote last Easter, "St. Paul cries to Timothy 'Remember Jesus Christ, risen from the dead.' It is not the historic fact of the Resurrection that St. Paul has here primarily in mind. He had no doubt of that fact. He marshals the evidence for it in his first Epistle to the Corinthians. But it is not an event of past history of which he is reminding Timothy here, but of a present fact. 'Remember,' he says, or better translated, 'Bear constantly in mind Jesus Christ, risen.' It is not the recollection of an historic fact but the daily consciousness of the presence of a living Person that St. Paul desires his friend to carry with him. Let Timothy look every day at life in the light of the living, energizing Christ. Let him view the power, the glory, the cleverness of that pagan world of Ephesus from the standpoint of that tremendous truth. Then he will see things in their true proportion. Then he will realize in deepest truth those pagan forces of pride and cruelty and lust have already been defeated, and that Jesus Christ, risen, has already conquered.

"Is not this after all the enduring message of Easter for us today? Like Timothy the Christian Church today faces a world that is largely pagan. The old heathen gods of force and greed and cunning are still worshipped, and the policies of the nations bear witness to that fact. We grow despondent over the weakness of the Church. We ask, what reassurance can Easter bring us?

"Surely St. Paul's word to his friend is the word for us today. 'Bear constantly in mind Jesus Christ, risen.'

"It is not the memory of an historic fact, not the conclusion that 'something strange happened on the third day' that can greatly help us here. Not that, but the daily consciousness of a living Presence, a Risen Christ, under whose gaze we serve, and by whose Spirit we are led."

So, too, the knowledge of eternal life, "gilds the bed of death with light" and comforts us as we lay away those we love,

"Not changed but glorified! O beauteous language
To those who weep
Mourning the loss of some dear face departed
Fallen asleep
Hushed into silence, never more to comfort
The hearts of men,
Gone like the sunshine of another country
Beyond our ken

"Oh! faithless heart, the same loved face transfigured
Shall meet thee there
Less sad, less wistful, in immortal beauty
Divinely fair.
The mortal veil washed pure with many weepings
Is rent away,
And the great soul that sat within its prison
Hath found the day."

It is your Bishop's earnest hope and prayer that Easter may bring this strength and comfort to all his people.

"Now is Christ risen from the dead and become the first fruit of them that slept."

Diocese Through Bishop and Council Makes Quick Response to Avert Missionary Crisis in General Church With Pledge to Raise $12,700

Acting on Church-wide Call for Aid, Ten Per Cent of Total Sum Needed is Accepted as Pennsylvania's Share; Bishop to Set Whitsunday, May 31, for Special Offering in All Churches Throughout the Diocese

The Bishop and Executive Council of the Diocese at the March meeting gave unmistakable evidence of their faith in the missionary spirit of Pennsylvania and of their confidence in the responsiveness of our people in the Diocese to any situation that threatens the missionary work of the General Church.

Instantly responsive at this meeting to an emergency call sent to the whole Church by the National Council for $127,000 to be given or pledged by March 31 to avert a serious crisis which faces the Church's missionary work in all its fields and which may mean dismissal of Missionaries and closing down of many Missions and other work, our Bishop and Council said this must not happen.

As evidence of their reaction to the crisis and in confidence that its action reflected the interest and the loyalty of our people in the safeguarding of the missionary enterprise of the General Church, the National Council was notified that Pennsylvania pledged itself to send $12,700, or ten per cent of the whole amount, towards averting the tragedy of a retreat and further disruption of the missionary work of the General Church.

Explains Situation

In order that our Diocesan Council might know the exact situation, Mr. Lewis B. Franklin, Vice President and Treasurer of the National Council, was invited to attend the March meeting in the Church House. Mr. Franklin made no attempt to conceal his gratitude and appreciation at the action of our Bishop and Executive Council. Hurrying back to New York at the close of the meeting, Mr. Franklin announced that Pennsylvania's spontaneous response in the missioary crisis would send a thrill throughout the Church, and bring hope and courage and prayers of thanksgiving in every missionary field of the Church.

On recommendation of the Executive Council in accepting $12,700 as Pennsylvania's share of the needed total to halt the threatened retreat and the tragic consequences, the Bishop will issue a special Call setting aside Whitsunday, May 31, as a day for a Special Whitsunday Offering in all churches of the Diocese to be applied towards meeting the $12,700 pledged by the Executive Council. The Bishop also will welcome any individual gifts that individual members of the Diocese may desire to make to him direct.

Immediate steps are now being taken as this report is being written to acquaint all our people with the seriousness of the situation and to bring to bear in averting the threatened crisis the missionary spirit and interest of every congregation and every organization in every parish and every mission that the Whitsunday Offering may be an unparalleled evidence of the loyalty of this Diocese to the General Church in the missionary emergency.

Operating Shortage Disclosed

Evidences that a serious situation was developing was apparent to the National Council early in January when it was disclosed that $225,000 more was needed to maintain the Church's missionary maintenance on a basis of the Minimum Budget in 1935. Responses to individual appeals, reductions in Budget and increased pledges from Dioceses reduced this operating shortage to $127,000 by the February meeting of the National Council. Among the Dioceses which had submitted increased Expectation totals for 1936 in that interim was our own, which had increased its 1935 Expectation of $125,000 to $135,000.

Under the instructions given the National Council by the last General Convention it had no alternative but to meet the instructions to balance its Budget, or in other words, it must present a Budget wherein the proposed expenditures for 1936 maintenance should be balanced by reasonable Expectations of equal receipts. The esitmated expenditures necessary to maintain the Church's missionary work in 1936, presented at the meeting in February, totalled $2,231,764, while the estimated net income as of that date was $2,114,664. This left the operating shortage of $127,000.

Confronted by this situation the National Council was forced to order cuts

TRAGIC MESSAGE FROM THE FIELD

The first tragic message from the field in reply to the query, "What will you cut?" came to the National Council from Bishop Colmore. Writing from a sickbed and only tentatively, since he had had no chance to consult his staff, the Bishop says:

"If I had to make further reductions today amounting to $3,900 I would order them as follows and then prepare to be shot at sunrise" [by his associates]. The comments are the Bishop's own.

Repair items	$ 508	(bad business)
All social work items	363	(cruel)
Salary parish worker at Mayaguez	720	(backward step to be avoided if possible)
Salary parish worker, St. John's, San Juan	320	
Certain salaries to be cut six per cent (already cut severely)	981	(form your own opinion)
Other adjustments	1,008	
	$3,900	

all along the line amounting in the aggregate to $158,917. This latter figure represents the total which will have to be stricken from the Budget if the $127,000 is not forthcoming in gifts or pledges by March 31, or such proportion of the $127,000 as will enable the National Council to restore some of the items in which cuts have been ordered. The total reductions, aggregating $158,-917, are necessary because expenditures for these items will have been made for the three months, January to March, inclusive.

Mission Fields Notified

Action was taken by the National Council notifying the various Bishops, officers and organizations involved in the reduced appropriations that the cuts would become effective March 31, subject, however, to restoration under the following provisions:

(a) There be special designated additional gifts applicable to the specific field, department or organization involved.

(b) Or by restoration to be determined by the Council when additional general pledges or gifts from diocesan, parochial or individual sources shall justify such restoration.

The Bishops, officers and organizations involved were further informed that after March 31 such remaining cuts may be progressively restored as the National Council is able to allow because of additional gifts or pledges applicable to the fields or projects involved.

This information conveyed to the Bishops, officers and organizations affected by the cuts left upon them the full responsibility of selecting the Missionaries and other workers to be dropped and also where any others must fall to the injury or suspension of missionary work.

Issue Emergency Appeal

At the same time the National Council assured those upon whom the responsibility of dismissing workers may fall that the Council was presenting to the whole Church as clearly and vigorously as possible the urgent need of preventing the proposed cuts from being made at all. The Council further stated that it confidently counted upon the sympathetic and earnest prayers and co-operation of all those whose work and hopes are jeopardized to join in making the Council's appeal to the whole Church as effective as possible.

Pennsylvania's response to this Church-wide appeal has been answered in the pledge given by the Bishop and Executive Council of the Diocese to assume ten per cent of the total amount needed to prevent the tragedy of dismissing Missionaries, closing Mission stations, and stopping other vital missionary work, all of which have been already cut to the bone. And Whitsunday, May 31, will be the day when our people will be given the opportunity to bring their co-operative efforts through their sacrificial Offerings in doing their part in the missionary crisis, and in meeting the pledge the Bishop and Executive Council, as their representatives, have made for them.

As a result of the Call issued by the National Council there are many evidences reported which indicate that the whole Church has been stirred by the seriousness of the situation. As this is being written word has come of a number of responses which have been made to the Call, and there is a strong hope that when the Special Committee of the National Council meets on April 1 or thereabouts, the retreat may have been turned into a glorious victory, or that the necessity for many of the cuts will have been averted. While the National Council is trusting that this hope may in truth be a reality it is urging that there be no cessation of effort in assuming such a result and that everything depends upon the pledges and gifts which are received by March 31.

Heart-Rending Replies

Mr. Franklin, at the March meeting of our Bishop and Executive Council, told of the heart-rending stories that have been pouring in from the missionary fields over the irreparable damage which will be done to some of the most promising missionary work if the Church fails in her support of this work. This may be better understood when it is recalled that earlier reductions in the Budget for Aided Dioceses, Domestic and Foreign Missionary Districts have already seriously crippled much of the work and have left little more than the salaries of men and women workers from which to make the cuts, and these, like the work itself, have already been reduced in many instances to below an adequate subsistence scale. And it will be, as has already been pointed out, the responsibility of the Bishops in these missionary fields to choose the missionary clergy and other workers who must be dropped if the threatened disaster is not wholly overcome.

The reaction of Bishop Colmore to the query, "Where will you cut?" which is displayed on the opposite page of this issue of THE CHURCH NEWS, is typical of the tragedy of the situation in many other Missionary districts. Bishop Colmore's reply to the query has been broadcast by the National Council everywhere in the Church.

Bishop Rowe's Stand

The reaction of another of our Bishops whose missionary fidelity and courage and sacrifice has endeared him to the hearts of thousands in our own and other Dioceses was described by Mr. Franklin while he was attending the March meeting of our Bishop and Executive Council. He is Bishop Rowe.

"When Bishop Rowe was notified that $3900 would have to be cut from the Alaska Budget," Mr. Franklin said, "he sent back word he would not make any cuts and that if $3900 had to be taken away from Alaska he prefered that it be his entire salary, and he followed this up by sending a check to make up the difference between the $3900 and the amount of his salary. It is needless to say that the National Council has not agreed to the Bishop's plan."

Following is a table showing a summary of the cuts which have been ordered, subject, however, to restoration in the Budget if the total operating shortage of $127,000 shall have been subscribed when the Special Committee of the National Council meets on April 1 or thereabouts, or to such an extent as the receipts from the appeal may permit. As has been previously pointed out the cuts by March 31 will have aggregated $158,917, due to the expenditures on these items for the three months, January to March, inclusive.

DOMESTIC MISSIONS		
Aided Dioceses	$15,195	
Domestic Division	33,488	
		$48,683
FOREIGN MISSIONS		
Foreign	$47,577	
Extra-Continental	19,744	
Latin America	12,513	
		79,834
Departments		20,600
American Church Institute for Negroes		3,800
Co-operating Agencies		6,000
Total		$158,917

In four of the 23 Aided Dioceses represented in the above table the reductions at the date this is being written have been taken wholly or in part as projects. In the 14 Domestic Divisions two of the cuts have also been taken wholly or in part as projects. The same applies to Religious Education in the Department's classification and to the American Church Institute.

It is only when people make up their minds to go straight for the next world that they can throw up their hats in this, and be bright and happy. The key to this world is the next.—*Exchange.*

Next Month's Meeting of Convention of the Diocese

By Rev. Francis C. Hartshorne

In connection with the coming Annual Convention it is in order to attempt to calm beforehand the pure minds of those of the brethren who, in the past, when they have received through the mail the Preliminary Ballot and have noticed on it the names of present office holders, have most incontinently jumped to the conclusion that there has been a conspiracy to retain in office all those now holding such positions and even have, most unjustly, accused the Secretary of the Diocese and, perhaps, others at the Church House, of being the concoctors of this nefarious plot!

Perhaps a little more light will result in less heat. The Standing Orders of the Convention, page 93 in the 1934 edition of the Canons, provide that thirty days before the meeting of the Convention the Committee on Elections shall mail to the Deputies a Preliminary Ballot, on which shall appear all the offices to be filled at the coming Convention and the names of those now holding them whose terms are about to expire. If, more than thirty days before the Convention, any Deputy should send to the Committee the name of anyone for any particular office to be filled, such name will appear on the Preliminary Ballot. So the alleged "Slate" is available for any Deputy to write a name on provided he does it in time. Except for names so sent in, the Election Committee has no choice but to send out a Ballot containing only the names of present incumbents.

In connection with the Preliminary Ballot the Deputies are invited to send in additional nominations, and if ten or more Deputies nominate the same person to an office his name shall appear upon the Official Ballot, which is sent to all Deputies two weeks prior to the Convention, and contains all the names on the Preliminary Ballot and such other names as have received not less than ten votes each, but omitting the names of those men who may have notified the Committee that they do not wish their names to appear on the ballot. On the Official Ballot the names of present incumbents are indicated by an asterisk, because many Deputies wish to know who the present incumbents are, but all names are arranged in alphabetical order. At the Convention further nominations may be made from the floor. Where not more than the requisite number of names have been nominated the Secretary, on motion, is empowered to cast the ballot, and in other cases the names of all the nominees are printed on the ballot which is actually used by the Deputies in voting.

It is hoped that the above explanation will effectually lay the horrendous spectre of a Church House Conspiracy which has heretofore troubled the minds of some and caused the Secretary to be unjustly accused. If anyone wishes to conspire all he need do is to send in any name or names to the Secretary more than thirty days before the Convention and then, when the Preliminary Ballots are out, get nine other Deputies to nominate the same names by marking the Ballot and returning it to the Secretary and lo! the conspiracy is hatched! For the names will appear upon the Official Ballot and nothing can prevent their being voted on. The whole purpose of this rather cumbersome system was to make it possible for any ten men to "conspire" to elect anyone. How little desire there is to do so may be judged from the fact that last year out of 679 Deputies entitled to send in nominations after receiving the Preliminary Ballot, only 43 did so, and no new names received more than four votes, so, of course, no new names appeared upon the Official Ballot. It may be that more "rotation in office" would be better, but if the Convention continues in its refusal to do much rotating it is not because it is not perfectly free to bring it about if it wishes to.

Apart from the report of the Committee on Financial Safeguards there was nothing of importance left over by the last Convention to be acted upon by the coming one. The General Convention has "sent down" several proposed amendments to the Constitution of the General Convention, having to do with the election of the Presiding Bishop, and the changing of the boundaries of Dioceses and Missionary Jurisdictions and giving voting power to Bishops Suffragan, but as these will not be acted upon until the General Convention of 1937 it is not likely they will be the subject of discussion at the coming session of our Convention.

At this writing it does not appear that there will be any propositions to amend the Canons, unless in some unimportant particular. The Council will, of course, present a tentative budget for 1937, including all items for the support of the administration and work of the Diocese and our part in the general work of the Church. The Commission on Clerical Salaries and Pensions will present its report and the assessment which it presents for authorization by the Convention. The Commission is faced with the difficult task of endeavoring at this time to calculate how much is likely to be needed in the year 1937 to see that Rectors receive the minimum salaries fixed by the Convention. If they should happen to underestimate them the consequences of the mistake would fall upon the Clergy affected. If they could wait to make the calculation until next December they would be in a much better condition to do so. For the amount needed is not controlled by the plans of the Commission but by the

SPECIAL NOTICE TO OUR READERS

The next issue of THE CHURCH NEWS will be the Special Convention number and will not reach you until after the Annual Convention of the Diocese has adjourned.

The Convention issue of THE CHURCH NEWS will contain a complete review of the proceedings.

The Convention will meet in the Church of the Holy Trinity, Rittenhouse Square, on Tuesday morning, May 5th, and will be preceded by a Celebration of the Holy Communion, beginning at 9 A. M.

On Monday night at 8.15 there will be a Missionary Meeting in the Church of the Holy Trinity, at which the Bishop will deliver his Annual Message to the Convention.

All members of the Church are urged to attend the meeting on Monday night, and also the sessions of the Convention on the following day. While the main floor of the church will be reserved for the Clerical and Lay Deputies, seats in the North and South galleries will be available for all others who may come.

Don't miss the Convention number! If your subscription expires with this, the April issue, renew it at once!

needs of the Clergy. But as this Convention must fix the sum it would not seem unreasonable to make it one that would enable the Commission to meet whatever need there may be in 1937. It is not the Commission but the Convention which declares what the minimum salary shall be and the Commission merely advises the Convention as to what amount will likely be needed for that purpose.

While on the subject of the Convention, the criticism has been made that our Convention is by no means fully representative of the communicants and congregations of the Diocese, but only of a portion of them. In the early days every congregation was a Parish and every settled Minister a Rector. Somehow, and at some time there grew up the distinction between Parishes and Missions, Rectors and Missionaries. It has nothing to do with the number of communicants in the congregations, or with the ability of the people to manage their own affairs or with the general importance of the work being carried on, but solely with the financial ability of the congregation to meet their own expenses and pay their Minister an adequate salary. Any group of Church people who can furnish the Standing Committee with a written guarantee, signed by responsible persons and good for three years, that they will, without assistance from the Diocesan Fund, pay their Rector at least the minimum salary to which he shall be entitled under the Canons, can get itself incorporated and be admitted to the Convention, and no group that cannot do that can be a Parish.

Thus the question whether a Clergyman is a Rector or a Missionary, whether the congregation is a Parish or a Mission, and whether a group of Christian people shall or shall not have something to say about whom shall be their Bishop or Bishops, or about what the Canons of the Diocese shall be, is made to depend altogether upon the financial ability of the people composing the congregation.

One of the results of this distinction is that of some 75,000 communicants in the Diocese some 9,000 are living in Missions, and are wholly disfranchised, in spite of the fact that a number of Missions have more communicants and more Sunday School scholars than quite a number of Parishes. On the other hand many of the Aided Parishes, whose present financial ability is no greater than that of many Missions and has not been so, in some cases, for years; yet, because they are enabled to pay their Rectors' salaries by aid from the Sustentation Fund, retain their full rights in the Convention. Those who criticize the distinction say that at one time there may have been considerable justification for it in the theory that it served to stimulate groups to greater efforts for self-support by holding before them the reward of obtaining the status and privileges of Parishes. But, they add, it no longer serves that purpose, and in support of this, they point out that very few Missions have become Parishes in the last twenty years.

It is felt by many that the question of continuing to make distinction between Parishes and Missions, Rectors and Missionaries, should receive the careful consideration of the Convention, or of some Committee appointed for the purpose.

The question of giving the Missions membership in the Convention has been discussed several times in the past, but not for some ten or fifteen years. It became involved in the question of adopting proportionate representation, because the present unreasonableness of giving every Parish an equal vote, no matter how large one may be and how small another, would be made even more preposterous by bringing in all the Mis-

(*Continued on next page*)

Chairman of the Committee on Financial Safeguards Gives General Outline of Progress Made During Year

The Convention of 1935 adopted new Canons, and made slight amendments in existing Canons, to provide for financial safeguards for all orgaizations except Parishes and Missions, and entrusted the enforcement of these Canons to the Department of Finance of the Executive Council. Missions were excepted because they were already completely under the supervision of the Department of Missions and it was felt undesirable to transfer a partial supervision, viz., for finance, to another department. Parishes were excepted because no inquiry had then been made which could form a basis for canonical legislation concerning them.

Under the Canons on Financial Safeguards the duties of the Department of Finance quite obviously fall into two divisions, action under the first of which must in point of time precede action under the other. The Department must obtain declarations of willingness to be bound by present and future Canons governing financial safeguards, and by regulations duly made thereunder. After it has obtained these it must then proceed to prescribe regulations putting financial safeguards into effect. It has been the idea of the Department that the only regulations necessary at present are the individual requirements to be made in the few instances where further safeguards are still desirable.

The Department sent out two forms, one for corporations and one for unincorporated organizations, the execution of which would evidence willingness to conform. To date declarations of willingness have been received from 21 organizations and satisfactory reason shown in the case of two others why no declaration should be made. One of these two is a society which operates under all the five Dioceses in the State of Pennsylvania and cannot bind itself to the Canons of any one Diocese. This organization, however, is quite willing to adopt any safeguards which may be indicated.

From 20 organizations no replies have been received and in the case of 17 it has been decided that because they are already completely under Diocesan control no declaration is necessary.

No attempt has yet been made to prescribe financial safeguards in individual cases and none will be made until next season. But the interest which has been aroused in safeguards has resulted in the voluntary institution of additional ones in a great many instances.

The legislation is well on its way to become effective and should be a great benefit in the future of the Diocese.

The Committee on Financial Safeguards, whose report led to the legislation just described, was continued by Convention of 1935 with instructions "to consider and to recommend, if they deem it expedient, similar recommendations in regard to parochial finances."

The Committee sent out to Parishes a questionnaire purposely made very brief, to which answers have come in very satisfactorily. Some of these answers required further information, for which request has been made. The Committee has not yet prepared its report but hopes to be able to submit to Convention a fairly full statement of what the replies to its questions disclose. There are four vital points in financial safeguards: audits, bonding, safe custody of securities and supervision of investments. There is also the matter of accounting for and returning promptly missionary funds. The questions have covered these points and also restrictive terms of trust governing endowments. The Committee knew that testators sometimes make unwisely restrictive provisions in leaving money to Parishes and was interested to ascertain whether this was frequent and how much difficulty has resulted from it.

It is impossible to summarize the replies at this stage without risk of misstatement.

SPENCER ERVIN.

March 17, 1936.

sion congregations. And then proportionate representation ran against the snag of the problem of the Chapels and Convention gave up in despair. But many believe that the matter should be studied anew.

As there seems to be an impression that Clergymen in charge of Missions are not eligible for election to various offices, for example, as members of the Executive Council, it may be well to state that this idea is quite incorrect. The Canons make no distinctions as to eligibility for election to any Council, Committee or Commission between Rectors and Missionaries.

Progress of Forward Movement in Diocese

By the Rev. Stanley V. Wilcox
Chairman, Diocesan Commission

Reports which have come to the Diocesan Commission on the Forward Movement show that the visit to the Diocese in the latter part of February of the Rev. Dr. Arthur M. Sherman, a member of the General Convention Commission, gave an added stimulus to the Forward Movement throughout the Diocese.

In addition to the contacts Dr. Sherman was able to make with many groups, and the inspiration which was given through his presentation of the spiritual reawakening which has resulted wherever the Forward Movement has gripped the heart and conscience of the Church's mmbership, evidences that his visit has been fruitful also were reflected in additional requests and orders for the "Forward—Day by Day" booklets. Upwards of 30,000 copies of the Lenten issue were distributed throughout the Diocese, an increase of approximately 7,000 over the previous issue. The Easter-Ascension-Whitsuntide issue is now available. Based upon the number of orders which have already been sent to the headquarters of the General Convention Commission in Cincinnati, and those being applied for through the Bishop's Office in our own Diocese, the indications point to a greatly increased demand for the Easter-Ascension-Whitsuntide booklet.

Another evidence that the Forward Movement is steadily advancing in the Diocese is shown by the many requests that are coming to the Commission for Conferences and meetings with Parish groups. During the past month members of the Commission have been meeting with various Parish groups, and in all of these the deepest interest has been shown in the aims and purposes and methods of the Forward Movement. In order to meet the many requests the Diocesan Commission is now arranging to enlist the aid of additional speakers and leaders from among our own clergy so that no request for a Conference or a meeting on the Forward Movement will be unfilled.

The Rev. Malcolm E. Peabody, Rector of St. Paul's, Chestnut Hill, and a member of the General Convention Forward Movement Commission, has been added to the Diocesan Commission and has generously agreed to place his services at the disposal of that body to help in any way the Commission may desire to use him. The Commission will be glad to supply speakers to conduct Conferences or to meet with Parish or other groups, and the Chairman will be happy to receive such requests or to assist in any way in arranging or planning for such Conferences or meetings.

ORDER BOOKLETS NOW

The Bishop's Office is at the service of anyone who desires to order copies of the "Forward—Day by Day" booklets for the Easter - Ascension - Whitsuntide period.

It is requested that such orders be handed in at once so that there may be no delay in the filling of such orders or in their delivery.

Twelve thousand copies of the Lenten issue were sold through the Bishop's Office, but belated requests made it difficult to meet the demand. Delayed ordering means delayed delivery.

Copies ordered through the Bishop's Office will be held there until called for. None can be mailed out. Cash must accompany delivery.

RICHARD J. MORRIS,
Secretary.

Plans are now being made to cooperate with the Retreat Association, of which the Rev. Thomas Burgess, Rector of All Hallows Church, Wyncote, is the Secretary for the Diocese of Pennsylvania, for a Retreat for Clergy to be held during the latter part of June. It will probably be held at the Valley Forge Military Academy, where the one of last fall was held and which was said to be most helpful by those who took part.

In reviewing the progress and plans of the Forward Movement in this Diocese attention is called to the publication by the General Convention Commission of booklets for the use of the blind. One thousand copies in Braille have been completed and are being distributed. Bishop Taitt received the first copy sent to the Diocese. It was sent by Bishop Hobson for our own Diocesan's inspection. Immediately following its receipt and Bishop Taitt's approval of it, Dr. William H. Jefferys, Superintendent of our City Mission, put in a request for a number of copies and these are now being placed in the hands of the blind to whom the City Mission ministers.

The Chairman would also call attention to the widespread use of the regular "Forward—Day by Day" booklets among non-Episcopalians. From the very first issue there came requests from individual members and ministers of other communions for copies, applicants coming to the Church House for them. Recently the requests have been increasing and Rectors and members of Parishes report that many members of other communions are asking for the booklets.

The Chairman has personal knowledge of the plan put into operation by one of our laymen to make the booklets available to those in his employ and the result of that plan. Interested in the aim of the Forward Movement and convinced of the value of the booklets as an aid to spiritual growth, this man, the Rector's Warden in one of our largest Parishes, obtained a supply of one of the issues and placed them where his employes could take them if they so desired. The supply was soon exhausted and the employes began asking if any more would be available. The outcome was that this business man saw to it that each issue was made available and also increased the order each time, until now virtually every employee looks forward to the next issue.

BROTHERHOOD WEEK-END CONFERENCE FOR MEN

The Pennsylvania Diocesan Assembly, Brotherhood of St. Andrew, will hold a Week-End Conference for men of the Church on Saturday and Sunday, July 11 and 12, at Camp Bonsall. This Conference has always been well attended in the past and proved very helpful to all the laymen of the Diocese who have had the good fortune to be there. Further details will be published later.

Albert E. Hurst,
Chairman of Committee.

Fellowships Developing Personal Service Program for Young People In Their Plan to Co-operate With Staff of City Mission

Promising plans are being worked out in the development of an effective program of personal service on the part of the Young People's Fellowship of the Diocese in connection with the recent co-operative movement inaugurated whereby the Missionary Service Committee of the Fellowship has joined hands with the staff of our City Mission in the latter's work in various institutions where its Chaplains are serving.

Probably one of the first and among the most important features of the Fellowship's personal service program that will be put into operation contemplates friendly visits and contacts on the part of the Fellowship with the families of the inmates or guests of the public and private institutions in which the City Mission Chaplains are ministering. Members of the City Mission Missionary staff are now compiling a list of the names and addresses of these families.

These lists will be turned over to the Missionary Service Committee of the Fellowship with such other information as the members of the City Mission staff has that will be helpful in the carrying out of the plan of visitation. The Missionary Service Committee of the Fellowship is Diocesan-wide in its composition, comprising representatives from nearly all of the parish branches, and its program calls for regular monthly meetings. The names and addresses of the families to be visited will be allocated to the Fellowships in whose parishes or neighborhoods the families are living.

Through the friendly visits which the Fellowship members make to these families it is believed the latter will be brought to realize that the Church, through its City Mission and the Young People's Fellowships has a real interest in them. This, it is also believed, will help to awaken a responsive interest among the family group.

Experience has demonstrated that in many instances families of those who are in various institutions have drifted away from their church or have lost contact with any religious influences. Through the friendly contacts which the Young People's Fellowships may be able to make with these families it is believed the interest of many of them in church and in religion can be restored.

If the family visited happens to have been connected in the past with a communion other than our own it will be encouraged to renew its allegiance with that communion. No attempt will be made to make Episcopalians out of those who have membership or any connection with other communions. Should it be an Episcopal Church family the endeavor will be to bring the family into contact with the Rector of the parish in which the family formerly worshipped or with some Rector the family may select.

The City Mission in its institutional work also learns of a number of families that have no church affiliations and have had no contacts with any religious influences. Efforts will be made by the Fellowship visitors to bring these families under the influence of the Episcopal Church wherever possible and in all such instances their names and addresses will be given to the Rector of the church nearest to the homes of such families.

Another feature of the co-operative effort that is being planned and towards which preliminary steps already have been taken comprehends a dramatization of the activities of the City Mission. Under the direction of the Rev. H. Cresson McHenry, General Secretary of the City Mission, and Mr. W. Burton Lord, President of the Fellowship, a committee of the City Mission staff and of the Fellowship is at work on the preparation of a play which will illustrate every department of the Missionary work of the City Mission. It is aimed to make this dramatization interesting as well as educational and informative. When completed the play will be produced upon request before any Church gathering or group of people interested in the City Mission work of the Church.

Throughout the various Fellowships of the Diocese are a large number of its members who have considerable training and experience in dramatic productions and there is a wealth of real talent which will make possible the presentation of a play that will be exceptional in many respects. The cast for the play will be chosen from among the members of the Fellowship. It seems quite certain there will be a number of requests for this play, and there is some talk of providing for the formation of several groups of players so that it may be possible to meet the requests for its production in various parishes.

The Rev. Dr. Henry Davies, City Mission Chaplain at the municipal hospital at Byberry, and Mr. W. Burton Lord, President of the Diocesan Fellowship, have been appointed to compile a book of City Mission Prayers for the use of the inmates and guests of the various public and private institutions. It will contain also the City Mission Intercessions.

The next joint meeting of the City Mission staff and the Missionary Service Committee of the Young People's Fellowship will be held at the Home for Consumptives at Chestnut Hill. Announcement will be made of the date of the meeting. At this meeting the Missionary Service Committee will obtain from personal observation a thorough insight of the work of this hospital to assist them in determining what service the Fellowships may be able to give.

Arrangements are also being made, as soon as the weather permits, for the Missionary Service Committee to meet with the City Mission staff at the Smith Memorial Home for Convalescents, another of the institutions under direct management of the City Mission, and beautifully situated in Chester County at Oakbourne, just outside of West Chester. It is to Oakbourne that the City Mission sends scores of women discharged from hospitals in need of convalescent care and without means to pay for it. They are maintained at Oakbourne at no cost for periods ranging from two to three weeks, and in some few instances for longer periods, depending upon the need for an additional period of convalescence.

FORM DRAMATIC SOCIETY TO CONTRIBUTE SERVICES WHERE HELP IS NEEDED

With service to any Parish, Mission, institution or organization of the Church in the Diocese as their objective, a group of young men and young women from various Parishes have formed a dramatic society under the name "Phrelance Players."

Through THE CHURCH NEWS the group desires it to be known they are ready to give their services to any of the above to whom the group can be helpful in the raising of funds for any Church purpose through the medium of a play or other entertainment. Members in the group, it is announced, have been selected on the basis of their interest in, and willingness to serve the Church with such talent and ability each may have. All have had training and experience in dramatic production, and have prepared for their venture of service under a professional director. Only plays suitable for presentation before a Church audience are in their repertoire.

Mr. William McNinch, of the Epiphany, Sherwood, will be glad to give any information or to make arrangements upon request. He may be reached at his home, 1149 So. 60th Street. Parishes represented in the group are: Christ and St. Michael's, Germantown; Calvary, Germantown; All Saints, South Philadelphia; Mediator, West Philadelphia; Epiphany, Sherwood; St. Paul's, Overbrook; St. James, Kingsessing; Advocate, North Philadelphia, and Resurrection, North Philadelphia.

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EASTER, A COMFORT AND A CHALLENGE

We Christians of the northern hemisphere are twice-favored in having our Spring and Easter return together; for it is easier surely to believe in the resurrection of the dead when all Nature is arising from her wintry sleep than at any other season of the year. He is a dull clod indeed who, when Spring arrives, never wonders whether there is not also a spring of the soul and a resurrection to life again of the man who was dead and buried. When our eyes are full of the glory of revived creation in its vernal bloom, "God," in Milton's words, "plants eyes in the mind that men may see and tell of things invisible to mortal sight."

More people welcome the approach of Easter for the comfort that it brings to hearts bereft of loved-ones than for any other reason. Increasingly as life draws nearer to its close and most of those whom we hold dear are transported to another shore, do we await the return of Easter's triumphant assurance of immortality and its glad message of reunion—especially the latter. For Carlyle was like all of us when he said that he preferred no resurrection for himself if there should be no reunion with others.

Yet in the Bible, Easter is presented not only as a comfort but also as a challenge. St. Paul, who was a very practical man much interested in everyday living, told Timothy that religion is profitable for *this* life as well as the life to come. And therefore he taught that while the Resurrection of Christ comforts those who mourn for the dead, it also challenges all Christian men and women to live a holy life in their present surroundings, because they have already experienced a moral and spiritual resurrection. "If ye then be risen with Christ seek those things which are above." Easter challenges us to seek the heavenly and eternal values because we have risen to newness of life in Christ Jesus Our Lord.

THE DIOCESAN CONVENTION

For years there has been a question in the minds of many who attend the Diocesan Convention as to whether it could not be made more interesting and attractive. Some have gone so far as to suggest ways in which this could be effected. A few seem to think that the Convention should be transformed into a Diocesan "pep meeting"; others that it should be given over to missionaries to present the needs of the various "fields"; still others that it should partake of the nature of a summer conference with a judicious mixture of instruction, good fellowship and the usual acts and exercises of devotion.

Unfortunately the Constitution and Canons of the Diocese, by which we must be governed until we change them, definitely prescribe the duties of the Convention, and therefore largely determine its nature. It is distinctly a legislative body assembled once a year to hear reports, elect officers, and to legislate for the Diocese on matters that are within its scope. Obviously much of its work must be routine, and perhaps dull to those who dislike details and machinery. But what legislative body in the world is not dull 90% of the time? The business of legislation is necessary, and if it is not always dramatic, it is like life, and we must go through with it.

There is occasionally too much insignificant talk about insignificant matters, for every group of men everywhere has its quota of members of the ancient order of hair-splitters, but on the whole the business is carried on with dignity and expedition. In proportion as the members of the Convention are interested in the welfare of every part of the Diocese, in that proportion will the Convention be interesting to them. Even a Darby time-table, than which we can imagine nothing duller to the average American citizen, is read with avidity by those who are interested in getting to Darby. Likewise the Convention might be much more thrilling to all of us if we were vitally concerned with the subjects discussed. But when we are not concerned, we have the consolation of knowing that others perhaps are, and that we are doing a work in Convention that is essential to the progress of the Church.

OUR RECTOR'S SERMONS

Most congregations are disappointed if their rectors do not preach well, but are blissfully ignorant of the fact that they may be to blame for the very condition they deplore, according to Bishop Abbott. While he was here assisting Bishop Taitt he told the clergy that their success in the pulpit was likely to depend upon the number and intelligence of the people in the pews.

That is unquestionably true. For if we omit the very few men in the ministry, bishops, priests and deacons, who for some reason cannot preach at all, and the slightly larger number, who by necessity substitute gestures for ideas, the great majority of the clergy preach well or ill according to the encouragement or lack of it which they receive from their congregations. A church well-filled with reverent and attentive worshippers is such an inspiration to even an ordinary preacher that he is likely to surprise men by his eloquence. Webster himself could never have

poured out his periods so dramatically if he had faced row upon row of empty seats in the senate; and while Demosthenes may have practiced his orations by the sad and lonely sea, it was a sea of upturned Athenian faces that inspired him to become the synonym for eloquence. We ask you, "What would the 'Reply to Hayne' have been like if Webster had known he was going to deliver it to only four dear old ladies sitting in the rear of a dimly lighted church?"

It is a mystery why so many Americans stay away from church. For the American people love to hear speeches. What tons and tons of chicken croquettes, peas and mashed potatoes are sacrificed every year in order that busy business men and public-spirited women may listen to after-dinner speakers, most of whom are only ordinary men far from home. If our lay men and women are hungering and thirsting for information about the important things of life, as their interest in public speeches seems to indicate, they can get far more instruction about such of them as pertain to the soul from their rectors than from any other source. As Mr. Jones said to the new curate, "Your sermons are *so* instructive, we really didn't know what sin was till you came here."

It is devoutly to be hoped therefore that the laity will come to the aid of their rectors and assist them to be not only good pastors and priests but also good preachers. If they wish to improve their rector's preaching the remedy is in their hands. Let them come to church in larger numbers and he will surprise them by his eloquence. St. Paul said of the heathen, "How can they hear without a preacher?" Bishop Abbott, looking at our Christian congregations, adds, "How can the clergy preach without more hearers?"

REV. DR. STUCKERT MARKS HIS 25TH ANNIVERSARY OF ORDINATION AS PRIEST

The congregation of the House of Prayer, Branchtown, on Friday night, March 12, had the Rev. Dr. Howard Morris Stuckert, Rector of the Parish, as its guest of honor at a Parish Dinner in connection with the commemoration of Dr. Stuckert's 25th Anniversary of his Ordination to the Priesthood. In addition to Bishop Taitt and a number of the other clergy of the Diocese the guests included the Rev. A. W. Schick, Rector of Grace Church, Haddonfield, N. J. Fr. Schick and Dr. Stuckert were ordained together and were classmates during their seminary days.

As an anniversary gift Dr. Stuckert was the recipient of a silver tea set from the members of his congregation. Following the dinner a service was held in the church when Dr. Stuckert presented a confirmation class to the Bishop.

The exact date when Dr. Stuckert was ordained 25 years ago was March 11. On that morning of last month Dr. Stuckert was the Celebrant at a service of the Holy Communion in the House of Prayer. The preacher was the Rev. Dr. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, and the choir of the Chestnut Hill Parish sang the service.

Dr. Stuckert, who is a Philadelphian by birth, is a graduate of the University of Pennsylvania and the Philadelphia Divinity School. During his ministry he has served on the clergy staff of a number of Parishes in the Diocese. For a number of years he taught history at the University of Pennsylvania and also at the Ohio State University, and was formerly head of the History Department of the Episcopal Academy. He is also the author of a number of widely known books.

Not Found on the Front Page

By the Rev. Granville Taylor

There are times when we feel that there is "not one good man left, no not one." With the concentration of the world's evils on the front pages of our newspapers it is easy to gain the impression that the unseemly and evil side of life greatly overshadows that which is good in life. So much is this true that we become very pessimistic about there ever being a better world made up of men and women as we know them.

Then something is brought to our attention which reveals the fact that there is a strong, powerful undercurrent of goodness running through the length and breadth of humanity. Kind acts and great generosity break through the dark clouds and we realize that the sun is still shining in spite of the darkness.

Those who are privileged to labor in any department of our Episcopal Hospital are constantly catching these rays of sunshine which spring from hearts that are unselfish and eager to help one less fortunate than themselves. The Rev. N. B. Groton, who is in charge of the Social Service Department of the Hospital, wishes publicly to acknowledge through the Church News receipt of over $750.00 given by a group of individuals and organizations of varied character, and to express his gratitude for this co-operation. This money was given through Mrs. Mary A. Pratt, who is in charge of the Social Service work in connection with the Orthopaedic Clinic at the H spital. These contributions were received for braces, special shoes, pads, trusses, belts, etc., from January 1, 1935, to February 18, 1936.

In the face of human needs many barriers vanish. Lines of division of all sorts quickly fade when human hearts are touched by the needs of men and women, boys and girls. A glance at the names of the contributors to this fund shows that in spite of everything to the contrary God has "made of one blood all nations of men." Human suffering and need links us together in ways that nothing else can tear us apart. Perhaps some day we shall all be willing to put greater emphasis on the things that bind us together and minimize the things that divide us.

The following is the list of contributions. Perhaps you would like to share in the future:

Jan. 1, 1935, to Dec. 31, 1935

St. Vincent de Paul Society	$15.00
The Family Society	7.95
Our Lady of Mercy Church	34.50
St. Ann's Church	10.00
Rev. J. Saunders	6.00
Protestant Episcopal City Mission	26.50
American Red Cross	25.95
Special Fund, Public School	22.75
Masons (Mitchell Lodge)	38.00
Interested individuals	71.15
Norwegian Consul	17.45
Special Fund, Emergency Aid	76.90
Woman's Club of Philadelphia	164.85
Lovers of Children	90.25
Iris Club	45.50
	$652.75

Jan. 1, 1936, to Feb. 18, 1936

Family Society	$5.95
Woman's Club of Philadelphia	54.85
Lovers of Children	10.40
Special Fund, Public Schools	31.45
The Iris Club	4.00
	$106.65
Total	$759.40

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

Children's Worship Through Music

By MAY HELEN LOMAN

(This third article, under the title of "Children's Worship Through Music," is a definite demonstration of a type of service for children from 8 to 14 years of age, on Good Friday. Many services of the Church are keyed up to the adult mind, hence the effort to make this service one which children will understand through participation, thereby being impressed with the sacredness and the solemnity of the real meaning of Good Friday. Mimeographed copies of this service may be obtained at Room 30, Church House.—M. H. L.)

A Good Friday Service for Children

Quiet Music (children kneeling in silent adoration).

Quiet Thoughts (spoken by the Leader, kneeling).

Leader: Christ also suffered for us, that we should follow in His steps.

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto Me."

"Jesus became man to show us the way to Heaven. The way He showed us is the way of the Cross. O come, together let us mourn; Jesus, our Lord, is crucified."

(*A moment of silence*)

Let us pray:

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost ever, world without end. *Amen.* (Collect for Good Friday.)

Leader and children sing together Hymn 132, "O Jesus, Thou art standing."

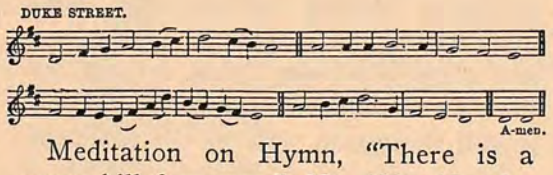
Leader and Children read together, seated:

"I will lift up mine eyes unto the hills; from whence cometh my help?
My help cometh even from the Lord, who hath made heaven and earth.
He will not suffer thy foot to be moved; and he that keepeth thee will not slumber.
Behold, He that keepeth Israel shall neither slumber nor sleep.
The Lord Himself is thy keeper; the Lord is thy shade upon thy right hand.
The sun shall not smite thee by day, nor the moon by night.
The Lord shall preserve thee from all evil; He will preserve thy soul.
The Lord will preserve thy going out, and thy coming in, from this time forth and for evermore." (Psalm 121.)

All repeat: God is our Helper.

Leader and children sing together first, second and last verses of Hymn 113, "Fight the good fight with all thy might."

DUKE STREET.



Meditation on Hymn, "There is a green hill far away." No. 159. (*Leader and children read together, seated, first two verses.*)

The Leader will now speak briefly upon the theme of these verses, then: (*All read together the third and fourth verses.*)

The Leader will speak briefly upon the theme of these verses, then: (*All read together the last verse.*)

The Leader here may speak briefly upon the theme of this verse, emphasizing love, trust, service: and now the entire hymn may be sung.

Leader and Children read, seated:

Jesus said, "Let not your hearts be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. . . . I am the way, the truth and the life. . . .

. . . Let not your heart be troubled, neither let it be afraid.

. . . If ye love me, keep my commandments.—St. John 14: 1-4, 6, 27, 15.

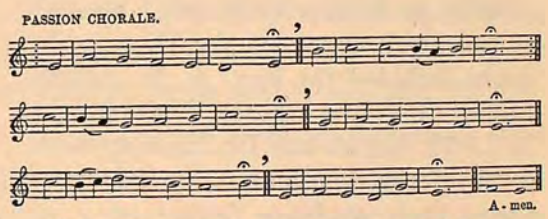
All repeat, slowly:

Jesus, our Lord, is crucified.

(*A moment of silence*)

Leader and children sing the first and third verses of the Passion Chorale, Hymn 158, "O sacred head surrounded."

PASSION CHORALE.



(*A moment of silence, then, with eyes on the veiled Cross, hands folded, all repeat most earnestly:*)

Grant, O Lord, that we may not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldiers and servants unto our lives' end. *Amen.*

All kneeling, the Leader will say:

O Saviour of the world, who by Thy cross and precious blood hath redeemed us, save us and help us, we humbly beseech Thee. *Amen.*

Leader and Children sing first, third and last verses of the Prayer Hymn, "O Master, let me walk with Thee." (No. 493.)

Quiet Music.

Children will move quietly out of church, observing the rule of silence.

SOME BRIEF COMMENTS ABOUT A CHOIR OF GIRLS

The Auxiliary Choir of Grace Church, Mt. Airy, was formed about six years ago. It is under the direction of Newell Robinson, F. A. G. O., who contributes the following information:

The Choir, at present, consists of 21 girls, whose ages are 9 to 17 years. The personnel of the group has changed from time to time, but we have managed to retain about 50 per cent of our original members. These girls, who have grown up in the work, form a nucleus which enables us to have a fine and competent body of singers around which to build for the future. The tone and work of these young singers is a joy to the choirmaster.

Primarily, the purpose of this choir was to sing at the service held in the Church each Sunday for the Sunday School. The Choir still functions that way, but as the group has become more

experienced, it has been used, from time to time, in conjunction with the Senior Choir of boys and men.

Rehearsals are held every Thursday at 6:45 P. M. Acting on past experience, and on the idea that such a choir, to produce the best, must be trained in the same way as boys, we have proceeded to give the younger girls' voices similar treatment. We open each rehearsal with fifteen or twenty minutes of vocal exercises. The regular work follows for a period of one hour.

The repertoire of the Choir, besides Hymns and Canticles, consists of unison and two-part anthems. The following are some of the works we do:

How lovely are Thy dwelling places—Spohr.
The Virgin's lullaby—Franck.
My heart ever faithful—Bach.
Lead me, Lord—Wesley.
Ave Verum—Mozart.

The following are some of the selections which the Auxiliary Choir sings with the adult choir:

I wrestle and pray—Bach.
How lovely is Thy dwelling place—Brahms.
Christmas Day—Holst.

We are now planning to use some of the new arrangements of hymns for Choir and Congregation, by Dr. Coleman, of Peterboro Cathedral. The Choir will assist in these by leading the congregation in their portion. At present, the girls attend in a body the 11 o'clock services of the Church, and sing the Responses and Canticles with the congregation.

LENTEN MUSIC PROGRAMS IN SOME OF OUR PARISHES

The Commission on Music requested a number of Organists to send in the musical programs they were using during Lent. It may be of interest to the readers of THE CHURCH NEWS to see what some of our choirs are singing.

CALVARY CHURCH, Germantown, James H. Lord, Organist and Choirmaster:

As pants the hart—Mendelssohn.
For us the Christ ("Redemption")—Gounod.
For God so loved the world ("Holy City")—Gaul.
Bless the Lord—Ippolitoff—Ivanoff.
The Lord is my Shepherd—Smart (two-part treble).
Grieve not the Holy Spirit—Stainer.

ST. MARK'S CHURCH, Frankford, James Tilbury, Choirmaster:

Lord, for thy tender mercies' sake—Farrant.
Lord, we implore thee—Franck.
Come, let us worship—Palestrina.
Turn thy face—Attwood.
Thou knowest, Lord—Purcell.
Ponder my words—Gillette.
The Lord is my Shepherd—Farrant.
Enter not into judgment—Goss.
Turn thy face—Sullivan.
Grieve not the Holy Spirit—Stainer.
Jesu, Word of God—Gounod.
Shepherd of Souls—Jones.
If we believe that Jesus died—Goss.
O Saviour of the world—Goss.
God so loved the world—Stainer.

ST. PHILIP'S CHURCH, West Philadelphia, Mrs. Katherine Loman Clothier, Organist and Choirmaster:

Bow down thine ear, O Lord—Parker.
He, watching over Israel—Mendelssohn.
As pants the hart—Spohr.
God so loved the world (The Darkest Hour)—Moore.
Hear my prayer—Mendelssohn.
I would beside my Lord (St. Matthew Passion)—Bach.

CHURCH OF THE CRUCIFIXION, William L. King, Organist and Choirmaster:

O ye that love the Lord—Coleridge-Taylor.
Lord, we implore Thee—Cesar Franck.
Come unto me, He said—Tschaikowsky (duet for boys).
Jesu, friend of sinners—Grieg.
Now let every tongue adore Him—Bach (men's voices).

ST. JOHN'S, Norristown, Pa., Mrs. A. A. Platt, Organist:

Hear my prayer—Mendelssohn.
Ho, every one that thirsteth—Martin.
He, watching over Israel—Mendelssohn.
Jesu, Word of God Incarnate—Gounod.
Jesu, Word of God Incarnate—Mozart.

PHILLIPS BROOKS MEMORIAL CHAPEL, Julia Gilbert, Organist and Choirmaster:

Two Spirituals:
Were you there—H. T. Burleigh.
O Holy Lord—Nathaniel Dett.

CONTEST BETWEEN CHOIRS COMPOSED OF VOLUNTEERS IS ARRANGED FOR MAY 23

Announcement has been of the completion of arrangements for a contest for volunteer Choirs of the Diocese, to be held on the afternoon of Saturday, May 23rd, at which suitable prizes will be awarded to the three Choirs ranking highest.

The contest is being sponsored by the Diocesan Commission on Music. Judges for the contest have been selected from among the leading Church musicians of the country and will include Dr. H. Alexander Matthews, Organist and Choirmaster of St. Luke and Epiphany, this city, one of the foremost authorities on choral music; Mr. Channing Lefevbre, Organist and Choirmaster of Trinity Church, New York City, and Mr. Ray Brown, head of the Department of Church Music at the General Theological Seminary.

Each Choir will sing in the contest a hymn, a chant and an anthem. The numbers to be used have been selected by the members of the Commission on Music. The contestants will be judged on such points as diction, rhythm, balance and tonal quality, interpretation and accompaniment.

Following the singing of the contest, and while the adjudicators are reaching their decisions, a demonstration of Choral Evensong will be presented by one of the professional Choirs of the city, with the Clerical members of the Commission singing the priests' part.

The contest will be open to the general public and the members of the Commission on Music are extending a welcome to all who are interested in Church music to be present.

The Choirs which have entered and the order in which they will sing are: St. Mark's Church, Frankford; St. Thomas' Church, 12th and Walnut Streets, Philadelphia; St. Peter's Church, Glenside; St. Paul's Church, Aramingo; St. Simon the Cyrenian, South Philadelphia; St. Mary's Chapel of St. Mark's, Philadelphia; St. Stephen's Church, Bridesburg; St. Aidan's Chapel, Cheltenham, and St. Luke's Church, Bustleton.

The Committee of the Commission on Music in charge of the contest comprises the Rev. John W. Norris, Mr. Newell Robinson and Miss Roma Angel.

VOLUNTEER CHOIR SHOWS GOOD MUSIC IS POSSIBLE AT MINIMUM OF EXPENSE

Clergy of a number of the smaller parishes, together with the Deans of Convocations, were the guests of the Bishop and the Commission on Music at a Conference on Church Music, in the Church House in the latter part of February. Following a dinner, a program was presented designed to show the possibilities of good Church music in the small parish where both finances and material are often limited. This is probably the first time that such a Conference has been held.

Harold W. Gilbert, organist and choirmaster of St. Peter's Church and chairman of the Commission on Music, presented the aims and the ideals which the Commission holds. A demonstration of types of Church music, both in chants and anthems, was presented by the choir of St. Luke's, Bustleton, of which LeRoy Alejos is the organist and choirmaster.

Mr. Gilbert briefly outlined the history of the subject, pointing out the characteristics of each period. He stressed the importance of the choirmaster's acquaintance with the works of these periods in his selection of music for Church services. He pointed out that the chant, which is an integral part of the liturgical service, must make clear the meaning of the text and that the music must be subordinated to the words. He also cited the works of composers in certain periods, such as the late Victorian, as being unsuitable in many cases for Church music, because of their lack of sincerity and devotional atmosphere. He urged that the clergy support their choirmasters in obtaining an improved standard of suitable music for divine service.

The choir of St. Luke's Church was used for the demonstration because it was desired to show that a purely volunteer choir could produce music that was suitable and good. This body of fifteen singers ably demonstrated its ability to sing service music, chants and anthems with a beauty of balance and an interpretation of the words that fulfilled the demands of the Commission. A setting of the Venite by Tomlinson, sung unaccompanied, was marked by clarity of enunciation and an accenting of the words in such a manner that the meaning of the text was clearly revealed. Two anthems of totally different characters were used: "God Be in My Head," by Davies, and "Behold God Is Great," by Naylor. The former is a quiet, devotional number which was sung with a deep spirit of devotion. The latter is one well designed to emphasize the greatness of Jehovah. The choir gave both of these numbers excellent readings, bringing out all of the possibilities of both types of compositions. One of its most marked features was the balance, which, for a small, volunteer choir, was remarkably good. The tonal quality was satisfactory.

RADIO STATION FEATURES CHOIR IN ITS PROGRAM

Recognition of the type of good Church Music used in the worship of the Episcopal Church and the ability of our Choirs to render such music, resulted in several of the Choirs of the Diocese being featured in radio programs on Station WIP during the past month.

Two of the programs had as features the Choir of St. James' Church, Kingsessing, and Choir of St. Peter's Church, 3rd and Pine Streets. On another occasion the splendid Children's Chorus of St. Martha's House, 8th Street and Snyder Avenue, provided a program that evoked great commendation. This group of children, numbering 33 and whose ages rangef rom 7 to 14 years, has "Microphone Club" for its name. It was trained under the direction of Miss Marjorie Robertson, head of the Music Department of St. Martha's House, and her assistant, Miss Dell'Alba. Miss Robertson directed the radio production and Miss Dell'Alba was the accompanist.

The Choir of St. James, Kingsessing, numbering 30 voices, was introduced by the Rector, the Rev. William Roberts, to the radio audience and was under the direction of its Organist and Choirmaster, Mrs. Ethel Bleacher. It sang a number of selections used in worship, including "The Lord is my Light," by James H. Rogers.

The entire Choir of St. Peter's Church, numbering 55 voices, occupied an extended period of time with its radio presentation, and was under the direction of Harold W. Gilbert, Organist and Choirmaster of St. Peter's. Its program included "God be in my Head," by Walford Davies; "'Wake, Awake!" by F. Melius Christiansen; "O Lord, Give Thy Holy Spirit," by Thomas Tallis, and "Glorious and Powerful God," by C. V. Stanford.

A. G. O. CODE OF ETHICS

(*The American Guild of Organists, to which organists of any religious conviction may belong, has always striven for the best accord between its members and those in authority in church matters. In order to clarify its position with regard to ethical practices, the Guild some time ago adopted a Code of Ethics, which was drawn up by a committee appointed for the purpose. At the Guild's request the Code is here printed.*—Ed.)

We carefully have considered the reports of unfair practices, which have been brought to the attention of the Council, and the suggestions as to the means to be taken to abolish these practices.

We therefore present for the consideration of the Council, the following rules and recommendations:

RULE 1. No organist shall apply for a position, nor shall any teacher or school of music seek to place anyone in a position, unless a present or prospective vacancy definitely has been determined.

RULE 2. When demanded, churches should give organists a yearly contract, which may be terminated upon expiration, at 90 days' notice.

RULE 3. None but the regular organist of a church shall play at weddings or funerals, except by arrangement with said organist.

The Committee Recommends:

(A) That a bureau (or committee) be established at Headquarters, and in each chapter, to receive complaints of irregular and unfair practices, on the part of both organists and churches. Such complaints shall be kept on file, and notices of protest may be sent to the offending organists or churches.

(B) That organists be cautioned against these unethical practices, and advised to be ready to cope with the situation, by preparing themselves for all possible requirements of their positions, thus making themselves invaluable to the churches.

(C) That churches appoint as "Minister of Music" an organist who has proven his worth, with full power to carry out the policies in regard to music in the church, as the pastor and music committee may authorize. That such a "Minister of Music" shall be protected in his tenure of office, and hence be free to do his best work.

Your committee does not think it desirable to unionize the Guild. Nor do we recommend any effort to fix a minimum rate of pay, either in amount or in its relationship to other expenditures of the church. In our opinion, owing to the varied conditions in churches throughout the country, any such effort would be futile. We do, however, strongly recommend that at Headquarters and in all Chapters steps be taken to strengthen the Guild by bringing into its membership a larger proportion of the organists of the country.

In conclusion we wish to emphasize the fact that a large majority of churches need no code; that in them music has its rightful and highly honored place. But we deplore the increasing number of cases brought to our attention, of organists who have been discharged without adequate notice, and of efforts by organists and others to supplant another organist in his position.

We hope the mere calling attention to these highly unethical and unprofessional practices may result in their diminution.

"Give us, O God, the strength to build
The city that has stood
Too long a dream.
Already in the mind of God
The city riseth fair,
Lo, how its splendor challenges
The souls that greatly dare.
Yea, bids us seize the whole of life
And build its glory there!"

Paul had a way of saying, "I know." If we do not know, we should make a journey into Arabia and remain there until we do know.—*Exchange.*

Standing Committee and Seamen's Church Institute Lose Services of Faithful and Beloved Member Due to Illness

Mr. William West Frazier, Jr., a member of the Standing Committee of the Diocese since November 1, 1921, and its faithful and efficient Secretary since December, 1923, has resigned his membership on the Committee due to his prolonged illness. During his service as a member of the Standing Committee he endeared himself to all his associates, and it was only upon his insistence that his physical condition made it impossible for him to give attention to his duties, that the members of the Standing Committee regretfully accepted his resignation.

The resignation was presented at the March meeting, and to fill the vacancy the Standing Committee elected as Mr. Frazier's successor on the Committee Mr. William H. DuBarry, a communicant of the Chuch of the Holy Trinity, Rittenhouse Square.

Mr. Frazier's resignation from the Standing Committee followed his earlier resignation as Vice President of the Seamen's Church Institute, of which he had been one of its organizers, a Charter member and a member of the Board of Trustees. The same reasons prompted his retirement from the Seamen's Church Institute as from the Standing Committee.

His retirement from his activities with the Institute and as a member of the Standing Committee brings into view the long association and devoted service given to the Standing Committee and to the missionary work among seamen by Mr. Frazier's father, W. W. Frazier, Sr., in which the son also took part, and upon his father's death in 1921, continued in his father's footsteps.

The father, W. W. Frazier, Sr., for many years was among the great laymen of the Church in this Diocese and occupied a high position in the councils and work of the Church. He was a member of the Standing Committee for 43 years, and was its Secretary for nearly 27 years. Mr. Frazier, Sr., became a member of the Standing Committee in 1878 and continued a member until his death in 1921. It was in that year that his son, William West Frazier, Jr., took up his service on the same Committee.

In expressing their regret at the son's retirement as Vice President of the Seamen's Church Institute, the Board of Managers and Contributors adopted a Minute for special record in view of the long and valuable association of Mr. Frazier and his family with welfare activities for seamen in the Port of Philadelphia. This Minute read in part:

"It is a matter of record that the Frazier family is the oldest one continuously engaged in foreign trade in the United States. A great grandfather, Nalbro Frazier, was one of those who sent the first ship from Philadelphia to China in 1785. For over fifty years Mr. Frazier's father was an active and influential member of the Board of Managers of the Churchmen's Missionary Association and was a member at the time this welfare agency agreed to merge its work with the Seamen's Church Institute of Philadelphia. The Chapel of the Redeemer in the Institute is a memorial to him.

"William West Frazier, Jr., was one of the organizers of the Seamen's Church Institute of Philadelphia, a Charter Member and a member of its Board of Managers and a Vice President. His sympathetic interest and constructive advice and his generous support have been vital factors in the progress that the Institute has made in the past sixteen years. We express to him on behalf of the Officers and Board of Managers and of all those present at this, the sixteenth annual meeting of the contributors, our enduring appreciation and esteem."

The Standing Committee, it is understood, is preparing a Minute for its official records. In the interim, Colonel William P. Barba, who has been serving as Secretary during Mr. Frazier's illness, sent the following letter to Mr. Frazier at "Tockington," the Frazier home in Jenkintown:

"Dear Mr. Frazier:

"Your resignation was presented, as you requested, at the last meeting of the Standing Committee. We were informed by Dr. Jefferys that it would be a relief to your mind to have it promptly acted upon. Your resignation was therefore accepted, but with our sincerest regret. During your illness, which you have borne with such high courage, we have missed you greatly from our meetings, both personally and as our secretary. Your long, faithful and competent association with the Standing Committee has endeared you to us all, and we feel that your efficient work and wise counsel through so many years, richly deserves our gratitude to you, which we assure you is very real. We are very sorry that you are not able to continue a member of the Committee during your life time. We hope that your health will improve, and we assure you of our prayers, and ask you in your prayers to remember us in our work for the Church.

"With great respect, and asking God's blessing upon you,

"We remain,

"Yours faithfully,

"W. P. Barba,

"Secretary for the Standing Committee."

March 14, 1936.

EPISCOPAL ACADEMY ASKS ALUMNI AID IN GATHERING DATA FOR SCHOOL HISTORY

Three years ago when plans for the One Hundred and Fiftieth Year of the Episcopal Academy were under discussion, the Board of Trustees resolved to have written the history of the First Century and Half of the Academy. Because of his vast interest, not only in the Academy, but in the world of letters, Mr. Alfred Putnam, member of the Board of Trustees, was asked to take charge of the editing of what many felt might easily become an important book.

Several years ago Mr. James A. Prentice, Treasurer, and Mr. William H. Ortlepp, co-Head of the English Department, and others started to accumulate data from the records, not only in the Academy but at the Historical Society and other sources. They have built up an amazing quantity of material, much of which is tremendously interesting and pertinent, and of varying degrees of relativity. The task of selecting from all this material and bringing it into a connected narrative has been pursued by Mr. Putnam with such success, that those who have had an opportunity to read one or more of the finished chapters have been thoroughly convinced of the skill with which the author has employed his material to depict through the record of the Academy the development of educational thought in the country, and the growth and change in the country itself. In some of this work Mr. Putnam has enjoyed the assistance of Mr. Kennith R. Balsley, co-Head of the English Department.

Mr. Putnam is very anxious to receive from any person who may have such data, records, anecdotes and facts that may be of interest or that would properly belong in the History of the Institution; he is particularly interested in the life of the Academy during the administration of Doctor Robins, Doctor Klapp and Doctor Steinmetz. There are many alumni and parents living who may have recollections of incidents of the past fifty years; their making this material available would be greatly appreciated, even though it may not be possible to use more than a tithe of what may be offered.

Communications should be addressed to Mr. Alfred Putnam, 1421 Chestnut Street, Philadelphia.

The Profundity of The "Funds," II

By the Rev. Francis C. Hartshorne
Chairman Committee of Canons

In last month's article there was explained the origin and purpose of each of the three funds which are assessed or taxed upon the parishes and missions of the Diocese, the Episcopal Fund, the so-called Convention Fund and the Sustentation Fund, the first one being assessed upon parishes and missions and the last two upon the parishes only.

Before taking up the most important fund of all, the Missionary givings of the people of the Diocese, the writer wishes to give publicity to an excellent suggestion made to him in connection with the effort to increase the Endowment of the Episcopal Fund, and the suggestion was that in years when we were supporting only one Bishop there be added each year to the amount assessed for the support of the Episcopate enough to make it possible to add something each year to the Endowment. An increase of only one-tenth in the assessments would furnish $2,000 to be added to the Endowment.

It is certain that unless the Endowment Fund for the Episcopate is somehow materially increased the income will soon be less than it has been in the past. For it is becoming very clear that the income from all endowments and trust funds will be reduced at least one quarter from now on, indefinitely, no matter how well managed the funds may be, because the managers of such funds are seeing their five and six per cent investments paid off and finding themselves forced to replace them with others paying not much more than three. And even if interest rates rise in the near future it will not help such funds because they will be tied up in long term low interest paying securities which will by then have fallen too low to be sold. If in the future the same income is desired to be secured from endowments as in the past it can only be brought about by increasing the amount of the endowment funds.

In the previous article the expenses of running and maintaining the Church House were spoken of. These should not be thought of as including the expenses of the Executive Office or the expenditures of the Departments of the Council, which are provided for in another way. When the First Nation-Wide Campaign for the support of work outside the boundaries of the parish was organished the whole system of handling money for Diocesan and General Missionary work was changed. Up until then contributions for Diocesan Missionary work went to a Diocesan Treasurer for such work and contributions for Domestic and Foreign Missions were sent directly to New York by the parishes, missions or individual contributors. And also, up until then, various religious and charitable enterprises within the Diocese were supported by gifts of individuals and congregations directly to such enterprises in response to appeals sent out by them. But with the organization of the Nation-Wide Campaign came the adoption of the system under which we have been working ever since, in accordance with which all contributions for any Church enterprises outside the parish or missions are asked to be made in one pledged amount, payments upon which are sent to the Diocesan Executive Office, where they are split fifty-fifty, one half being sent to New York for the general work of the Church under the National Council, and the other half is divided between the various Missionary and other needs of the Diocese in accordance with the budget adopted by the Convention upon recommendation of the Executive Council. In other words, the Diocese adopted the "Chest" idea, and persons who had been contributing directly to particular Church enterprises were asked to include such giving in their combined pledge and the enterprises would receive their share.

What this meant was that separate accounts would have to be kept with all parishes, missions, etc., in the Diocese, some 300 in all, and money received and receipts sent and payments made constantly, all of which called for an office force and competent oversight and direction. It meant an enormous amount of work for the Treasurer of the Diocese if it was to be done under his immediate direction and oversight. It was felt that, to give confidence, the Treasurer should be an outstanding business man in the community, but of course none such could be expected to give his personal attention to the work. Mr. Arthur E. Newbold consented to act as Treasurer if relieved of all detail in connection therewith and if he were permitted to nominate the man to run the office and enable him to feel that all moneys would be handled as they should be. He selected Mr. John Radcliffe, who has been the financial secretary ever since then.

To start the new system of handling the Missionary contributions of the people of the Diocese and to keep it going satisfactorily there was also needed an Executive Secretary, a considerable force of clerks, and equipment and supplies for the Executive Office, which it was thought might cost as much as $20,000 a year, but should not be permitted to cost more than that. Mr. Newbold was so much interested in seeing the system put into operation that he promised to give $5,000 a year towards this expense for three years. He died before the three years were up but his family made good his promise. Of recent years the expense of the Office had been much reduced.

The balance of the cost had to come from somewhere, and it was not expedient to put it all on the Convention Fund and greatly increase the assessments therefor, and it was appropriate that the costs of collecting and handling the various funds passing through the Office should be borne by those funds in propor-

tion to their respective amounts, or in proportion to the amount of office work which handling them requires. And that is the system still employed, each fund for which contributions or assessments are received in the Office and from which payments are made by the Office bears its part of the expenses of the Office, and as the Missionary Fund, composed of the "Quotas" or "Expectations" of the parishes and missions is much the largest of all those funds it bears the chief part of the expense. It may be that a larger part of the expense of the Office and some of the expense of the Department of Publicity should be put upon the Convention Fund, because the Diocese would need an office and publicity even if it did not handle any Missionary contributions. On the other hand contributors to the Missionary Fund should realize that of the one-half of such contributions which is intended to be spent in the Diocese it is appropriate that a considerable proportion should go to keeping up the whole work of the Diocese because, after all, it does not make much difference whether the money they give goes to the salaries of the Missionaries or to the keeping up the whole organization by means of which, and only by which the Missionaries are enabled to carry on their work; provided the expenses are not greater than they should be.

Of course, the ideal system would be one in which the expenses of carrying on the Diocese and its work and its proper contribution towards the general Missionary work of the Church would be lumped together and divided equitably among the parishes and missions, so that instead of various assessments and quotas they would be notified of just one. That looks like beautiful simplicity until one realizes that the task of deciding beforehand just how that lump sum should be apportioned between the General Church and the Diocese, and between the various Diocesan needs, and the task of dividing it between them when the total amount received was less than that asked for, would be anything but simple, for some items of expense would have to be met in full, and so others, as the saying is, would have to "take the rap." Moreover, it has been found that the habit of giving, or "giving power," as it has been called, differs greatly in different congregations, some giving much more than could rightly be required of them on any mathematical tax basis, and others giving much less than would appear to be appropriate, but which nevertheless pay in full the comparatively smaller sums which are assessed upon them as practically taxes. These differences in giving habits cannot be disregarded without disaster, so until giving habits become much more uniform we shall apparently have to worry along with a combination of taxation and voluntary giving.

Two men were discussing the Doctrine of Predestination and not agreeing upon its proper definition, when a third man stepped up and said, "I can simplify all that for you; the Doctrine of Predestination means that whatever is to be will be whether it comes to pass or not." Simplification is usually quite easy if one just stays in the remote region of theory.

VISITORS TO HUMANITY HALL SEE WORK CHURCH IS DOING IN COMMUNITY

Many members of the Church from various parts of the Diocese were among the thousands who visited Humanity Hall, the United Campaign Exposition, held at the Municipal Convention Hall during the week of March 16 to 22, and were impressed by the diversity of human services represented in the exhibits and which services are made available through the 141 member agencies. The campaign for funds to carry on the work of these agencies is now in progress.

Naturally those of our Church institutions and organizations who are to benefit from the campaign and which were represented in the Exposition, were centers of special interest to Episcopalians who visited Humanity Hall.

The Church Mission of Help, the House of the Holy Child and the Sheltering Arms had exhibits in the Care of Children section. During the week those who were in charge of the Sheltering Arms exhibit to meet visitors and explain the work included Mrs. J. W. Geary, Jr., Mrs. Francis Biddle, Mrs. Caspar Morris, Mrs. C. J. Biddle, Mrs. Francis Boyer, Mrs. Henry S. Drinker, Jr., and Mrs. Raymond Wright.

The House of Holy Child exhibit was in charge of Miss Edith W. Dallas, and among those who were on duty during the week were Miss Sarah R. Thomas, Miss Etta C. Abrams, Miss Katharine E. Paris, the Misses Ash, Mrs. Craig W. Atmore, Mrs. Edward H. Ten Broeck and Mrs. George Lutz.

The Church Mission of Help, through a motion picture entitled "Mary, the Unemployed Girl," stressed the preventive side of social work. Miss Cecil G. Mogridge, Executive Secretary, was in personal charge. Others who were on duty included Miss Jean Mars, Mrs. George Scott Wallace, Mrs. Eberhardt Mueller, Mrs. Sarah Lloyd, Miss Helen Snavely.

Our City Mission was represented by its Family Department and the Home for Consumptives. The latter was in the section which showed the work of health agencies, while the Family Department had its place in the Rehabilitation of Families section. Among those from the City Mission to greet visitors and explain the work were Miss Constance Biddle, Mrs. Frances Bolles, Miss Anna Burt, Mrs. C. Fenno Hoffman, Dr. Jane Newell, Mrs. Elizabeth Destler, Miss Sarah Alfriend and Miss Hazel Fewsmith.

St. Martha's House, including the Church Dispensary of Southwark, and St. Agnes' House, were represented in the Training and Development of Youth section. On duty at St. Martha's House booth to greet visitors during the week were Miss Mary C. Hagans, Miss Marjorie Robertson, Miss Elizabeth Parker, Miss Dell'Alba, Miss Consetta Nicholas, Mrs. Genevieve Freil and Mr. Joseph Vecchione. St. Agnes' House was represented by Miss Janet R. Morris.

The Seamen's Church Institute and Galilee Mission exhibited under the classification of Assistance to Individuals. The Seamen's Church Institute of New York co-operated with the Philadelphia institution in supplying a number of records of "sea chantys," sent over by the Rev. Harold H. Kelley, Superintendent of the New York unit. Including Dean Stockman the Institute was represented by Mrs. J. R. Wickersham; the Rev. O. M. Tressler, Assistant Chaplain, and Mr. E. E. Proffitt, its Director of Relief.

Mr. George W. Wilkins, Executive Director of the Galilee Mission, was on daily duty during the week and was assisted by Mr. William Golden, Dr. Charles Blumenthal.

Girls Friendly Society of Diocese to Mark Golden Anniversary Of Foundation in Series of Events, April 18-26, Inclusive

On a winter evening in January, 1881, a small boy noted the fact that his father, the rector of Calvary Church, Germantown, went to the home of a parishioner, Miss Sarah Watson, to start a new organization for girls. More than fifty years later, that boy, now the Presiding Bishop of the Church, recalled the scene, in speaking to a group of G. F. S. leaders. Times had changed, manners of living had changed, leaders had come and gone, new organizations had arisen, but the Girls' Friendly Society was still a part of the Bishop's flock. The first Branch at Calvary, Germantown, beginning with four girls, became the nucleus of the organization in the Diocese of Pennsylvania, and today, when the Society celebrates its Fiftieth Anniversary, that same Branch takes an active part.

The first meeting of the Diocesan organization, held March 16th, 1886, was presided over by the Bishop's father, Rev. J. DeWolf Perry, D.D., whose interest in the Society never flagged, and to whose efforts its permanence in those early days was largely due. He recalled, often, his many interviews with Bishop Stevens, and the difficulties he encountered in order to secure that Bishop's consent to the forming of the Diocesan organization. The consent, once given, six Branches were joined in the Diocesan group, of which Dr. Perry became Diocesan Chaplain and Mrs. William Bacon Stevens, wife of the Bishop, was elected President. Mrs. Stevens declined to serve, however, and was followed immediately by Miss McVickar, sister of Dr. McVickar, then Rector of Holy Trinity Church. Of the six Branches which shared those pioneer days, Calvary, Germantown, and St. Mark's, Frankford, are still active.

The Society comes now to the celebration of the Golden Anniversary of its Diocesan organization with a membership of 2500—Candidates, Younger and Older Members and Associates—in 48 Branches. The latest of these organized are typical of the diversity of the groups—a large Branch of Candidates in the suburban parish of St. Giles, Stonehurst, and a smaller but none the less vital group of neighborhood children at Old Swedes. During the fifty years past, only six Presidents have had the honor of leadership—Miss McVickar, Mrs. David E. Dallam, Miss Mary A. L. Neilson, Miss Susan D. Wilson, Miss Margaret C. Maule, and the present incumbent, Mrs. C. William Spiess. Four persons have carried the position of Diocesan Secretary, Mrs. Arthur Wells, Mrs. Bernard Schulte, Miss Marie W. Paul and Miss Elizabeth W. Beatty. Miss A. Adele Leach has been Treasurer for more than twenty years. Two National Presidents have gone from Pennsylvania's ranks—Miss Mary A. L. Neilson and Miss Margaret McF. Lukens, and many Associates have served the national society in various other ways.

The Anniversary Week, beginning April 18th and closing April 26th, will

Mrs. C. William Spiess, President

feature a varied program. It will open with a tea, at Calvary, Germantown, in honor of that first Branch and of the former Presidents and Secretary now living. To this, the general membership is invited. A Diocesan Corporate Communion will be held in Old Christ Church on Sunday morning, April 19th, at 8 o'clock, with the Rev. Louis C. Washburn, D.D., as Celebrant, and the Girls' Friendly Society Choir singing a Choral Eucharist. At all Branch meetings during the week, the history of the Society will be presented in the Branch programs, and the celebration noted in various ways. A gala dinner will mark the second Saturday of the celebration, April 25th, when all will gather at the Penn Athletic Club, with Bishop Taitt, Miss Helen C. C. Brent, National President, and Mrs. Norman H. Slack, Provincial Vice-President, as the honored guests and speakers. Following the dinner, about one hundred members and candidates will take part in a pageant setting forth the history and activities of the Society during the past fifty years. Miss Katharine Brinley, of Old St. Peter's Branch, is chairman of the pageant. Music by the G. F. S. Diocesan Choir, under the leadership of Mr. Uselma Clarke Smith, will be a feature of the dinner. The festival will close with a Service of Thanksgiving at Holy Trinity Church, Rittenhouse Square, on Sunday afternoon, April 26th, when all will dedicate themselves afresh to the service of the Society and the Church. Rt. Reverend Philip Cook, President of the National Council, will preach the sermon, and the Society's own Choir will, of course, lead the singing. A most cordial invitation is extended to all the clergy and to the membership of the other Diocesan organizations, to share in any and all of these festival events.

A brief history of the Society's activities during the half century past has been written by Miss Mary A. L. Neilson, former Diocesan and National President. In this it is interesting to note the gradual development of Diocesan activities, many of which are still a part of the society's life. The first Annual Service, proposed by Miss Watson, of Calvary, was held in the old Church of the Epiphany, then at 15th and Chestnut Streets, with an attendance of 175 members and associates. The attendance at these services now averages 1,000 persons.

"Commendation" played a large part in the beginnings of the G. F. S. Many girls from the English Society came to America at that time and were "commended" to the care of the American groups. Miss Ellen Horner, of Philadelphia, became especially interested in this phase of the work, and organized a Commended Members' Club, which met for many years at Grace Church, then at 12th and Cherry Streets. For more than forty years Miss Horner met ships as the girls arrived, provided accommodations, secured work, and made herself the devoted friend of each and every one. The G. F. S. in England paid a special tribute of appreciation, more than once, to Miss Horner and her work.

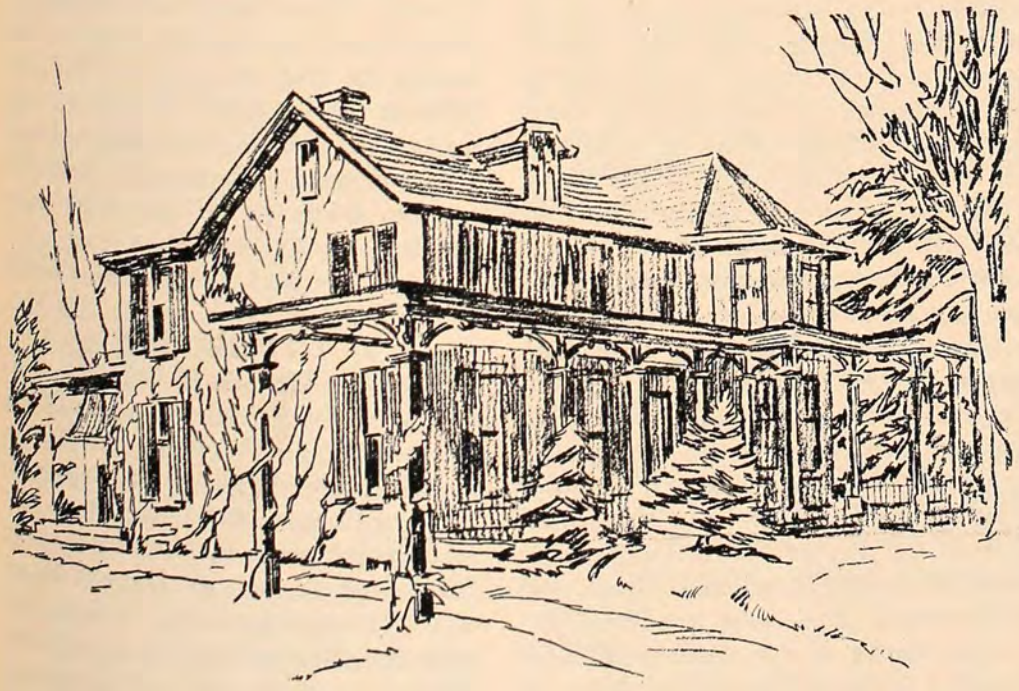
The organization of a Senior Members' Club in Pennsylvania followed soon after the development of that group in the Society as a whole, and this body of Older Members continues to be a most valuable part of the Diocesan program, providing leadership in special work, chairmen of important committees, and serving in many other ways. Miss M. Atherton Leach has been the honored Vice-President of the club, representing the Diocesan Society, for twenty-one years. Through her enthusiastic interest, a G. F. S. Auxiliary of the Seamen's Church Institute was formed, at first mostly a Senior Club responsibility, but now a matter of interest and growing support to the whole membership.

It is not generally known that the Travellers' Aid Society was first established in Philadelphia through the agency of the G. F. S., the request coming from the Y. W. C. A. of Boston. The Pennsylvania Railroad was the first to be approached with the idea of co-operation in this work, and at first refused, but later agreed, through the influence of certain G. F. S. leaders, to place not only a card in their stations, but also to permit a desk for the Travellers' Aid worker, and to instruct their gatemen to co-operate.

The Holiday House department was one of the earliest activities and the most successful, as it still remains. Begun in 1893 in co-operation with the G. F. S. in New Jersey, a house was first established in Atlantic City. In 1896, the work for this Diocese became independent, and was transferred to Cape May. The beautiful old house there still entertains an average of 350 to 400 guests every summer, and is patronized by G. F. S. members and their friends from many parts of the United States.

Service to the Church and her Missions, and to the Community has always been a feature of the Society's program. The list of such work accomplished would take many columns—suffice to say it has covered practically all parts of the Church's Mission field, and today, more than ever before, this work is one in close understanding and co-operation with the Woman's Auxiliary.

With the passing of the years, the Society as a whole has shown a rather amazing ability to find new ways of program and activity with which to meet the present day. Member participations, basketball leagues, study classes on up-to-date questions of social welfare, personal religion and world peace, conferences of all kinds, feature the up-to-date Branch. In these days of comfortable parish houses, quick transportation, much inter-Branch and inter-Diocesan life, it is well, however, for the girl of 1936 to pause for a week—and give thought to the days of 1886—and the years following when the foundations were being laid. In her little history Miss Neilson draws a vivid picture of meetings held in dingy church basements, lighted by oil lamps, and heated, or *not heated,* by oil stoves. Associates travelled long distances to Branch meetings and gave of themselves in a beautiful friendship, which affected many lives. In Miss Neilson's words: "We owe an everlasting debt of gratitude for the firm foundation on which the Diocesan organization was laid—so strong that the prayer must be that in another fifty years, 'So good a tale may be told.'"



Residence of Miss Sarah Watson, where the first meeting of G. F. S. in Pennsylvania was held

VICE-PRESIDENT, SENIOR MEMBERS

Miss M. Atherton Leach

MISSIONARY NOTES

An increase in missionary giving from $315 in 1934 to $973 in 1935 is reported by St. James Church, Fordham, New York City, where the Rev. Arthur V. Litchfield is rector.

What a carpenter! St. Peter's Church, Williston, North Dakota, has been repaired and redecorated by voluntary labor. The boss carpenter drove in every day from his farm twelve miles away, often through deep snow, and besides the routine work of repair he carved a rood-beam and a cross for it.

The first English bishops consecrated in the reign of King Edward VIII are Bishops Rawlinson of Derby in England, Victor of Lebombo in Portuguese East Africa, and Thorne of Nyasaland, Central Africa. The present Bishop of London is now the only active English Diocesan whose consecration took place in Queen Victoria's reign.

PAST ITS CENTURY MARK THIS SOCIETY OF WOMEN KEEPS UP ITS GOOD WORK

The Female Protestant Episcopal Prayer Book Society, the oldest woman's organization in the Diocese of Pennsylvania, in its annual report for last year, which now appears in printed form, announces gratuitous distribution in 1935 of a total of 8,021 Prayer Books and Hymnals. These were sent to 88 towns in 40 Dioceses and Missionary Districts.

The total distribution included 2,758 Prayer Books of pew size, 4,456 Hymnals of pew size, 459 Music Hymnals, 450 Mission Hymnals, 33 Mission Hymnals with Music, 18 Chant and Service Books, 15 Confirmation Prayer Books and 12 Chancel Prayer Books. The report, which is the One Hundred and First annual one of this organization that was established in Philadelphia in 1834, states that subscriptions from Parishes in the Diocese fell off to some extent during the year, in consequence of which there are in the hands of the Librarian 19 requests for books which the Society was unable to fill.

The Society expresses its sorrow for this and the hope is held out that this will be remedied during the current year. Prayer Books, it is pointed out in the report, are essential tools in Church's work and the Society asks that it be helped in supplying the Missionaries with them. "Send a Book to act for you in the Mission Field," the report asks. "One Dollar will send two Prayer Books or two Hymnals or a Music Hymnal; a small sum for a big return."

Continuing, the report says, "The Forward Movement, now gaining such impetus throughout the Church, calls upon all Church organizations, as well as upon all members, to fall in line and do their part. A fuller, more enthusiastic Church membership in many places will need more Prayer Books for growing members and the oldest Diocesan Woman's Organization must not lag behind, but must join the march and push forward to do greater work. The demand for Books is sure to be greater in the future."

Officers of the Society are:

President, Miss Mary A. L. Neilson, 5342 Wayne Avenue, Germantown, Philadelphia; Vice President, Mrs. Joseph R. Carpenter, Jr., Summit Street, Chestnut Hill, Philadelphia; Librarian and Corresponding Secretary, Mrs. William A. M. Fuller, Germantown Pike, Chestnut Hill, Philadelphia; Treasurer, Miss Mary Lea Perot, 917 Clinton Street, Philadelphia, and Recording Secretary, Miss Emma Blakiston, Fort Washington, Pa.

Block Booking and Blind Selling

By Clinton Rogers Woodruff

These are two phrases that are likely to be frequently in the pages of the public press in the next month or six weeks. They relate to the Pettengill Bill now pending in Congress.

Just what is block-booking and blind-selling? Briefly it is the practice which has been inaugurated and developed by motion picture producers to control the trade. In order to make a contract the proprietor of a motion picture house must agree with the distributor to take *whatever* films the distributor sends him and *when* he sends them. In fact, he must often contract for films that have never been made.

It not infrequently happens that the only way a local motion picture house can get a good film is by taking either a poor one or a salacious one. In Congressman Pettengill's measure these trade practices and their detrimental effects on the public are described in the first section. It defines compulsory block-booking as offering films for lease in groups or blocks and refusing to lease desired films individually; and blind-selling is described as the method by which films are leased before they are produced without adequate description of their contents being given the exhibitor.

This bill forbids both of these practices and is in the interest of encouraging those motion picture proprietors who wish to cater to the decent element in the community. Today it is practically impossible for them to do so, especially in the smaller communities and in the outlying sections of the larger communities. A committee of the Motion Picture Research Council, which has done such a remarkable piece of work in studying the whole problem of motion pictures in all of its phases, is conducting an active campaign for the Pettengill bill, now being discussed before committee in the House and Senate in Washington. A long list of important organizations, religious, educational, and community, are on record as supporting the measure and have been represented in person or by letter or telegram at these hearings.

Among the organizations supporting the measure are the Department of Christian Social Service and Institutions of the Diocese of Pennsylvania and the Central Committee on Christian Social Service of the Five Dioceses of the Episcopal Church in Pennsylvania. Among the distinguished men and women who are supporting the measure are Dr. A. Lawrence Lowell, former president of Harvard; Bishop Freeman, of Washington; Mrs. James Roosevelt; Ellery Sedgwick, Editor of the *Atlantic Monthly*; Vida D. Scudder, and a long list of clergy, educators and social workers.

The measure is known as H. R. 6472 in the House of Representatives. Churchmen who are interested in improving the motion picture situation should write to their Senator and Representative urging support. These letters, experience has demonstrated, are most influential.

ALTAR GUILD OF DIOCESE ARRANGES FOR ITS ANNUAL SPRING MEETING IN MAY

The Altar Guild of the Diocese will hold its Spring Meeting early in May in St. James' Church, 22nd and Walnut Streets. All the clergy of the Diocese and all persons interested in Altar Guild work are cordially invited to be present and hear about the work of the Guild.

The name of the speaker and the time will be announced later.

During the afternoon, preceding the time of the meeting, there will be an exhibition of Altar Linens and Vestments in the Chapel of St. James' Church. Instruction in the proper vesting of Altars will be given at that time to those desiring it. Many beautiful Vestments will be shown as an inspiration to the Parish Altar Guilds interested in supplying suitable Linens and Vestments in their own churches.

The officers of the Altar Guild look forward to having every Parish in the Diocese a member of the Diocesan Altar Guild—that is the only way that it can be a truly Diocesan organization and do its work efficiently.

The care of the Altar is the great privilege given to the women of the Church. The work should be done reverently and intelligently. We are following in the footsteps of the Holy Women who ministered to our Lord during His earthly life. Let us meet together each year to gain inspiration and to learn to do our work more perfectly.

Mrs. Summer H. Cross.

ORDINATION

The Rev. Melville B. Gurley was Ordained to the Priesthood in the Church of the Saviour, West Philadelphia, on February 23, by Bishop Remington, of Eastern Oregon, for Bishop Taitt. Mr. Gurley, following his Ordination to the Diaconate, served as assistant to the Rev. John Craig Roak at Gloria Dei Church. Subsequently he accepted appointment as assistant to the Rev. D. Wilmot Gateson at the Church of the Saviour, where he is now serving.

MISSIONARY IN ALASKA SENDS TO INDIAN HOPE APPRECIATIVE LETTER

Following is a copy of a letter received by the Treasurer of the Indian Hope from Dr. Grafton Burke, head of Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, in which he expresses appreciation for aid given this missionary work, and in which he describes some of the conditions under which the Church is serving in Alaska:

"My dear Miss Watts:

"We received the very generous check, and do wish you to thank the women of your organization for their generosity and thoughtfulness to this far-off Mission post. It has been most cheering and comforting the way the friends in the States have rallied to help us to meet our expenses and to carry on the work.

"Alaska is one place where you cannot economize on fuel. Between Thanksgiving and Christmas was a three weeks' spell of exceedingly cold weather, the thermometer dropping as low as 73 below zero. When we have these long intensely cold spells, the logs of the building become so chilled that frost forms on the walls inside the house. We have a large living room in the Mission dwelling, with two big hot-air registers. It seems incredible, but in the 70 below weather great patches of ice will form on the walls right next to the registers. Yet by keeping the furnace well stoked the rest of the room is most comfortable.

"The Hospital is steam-heated, and about two cords of wood are burned there daily during the coldest weather. Altogether, the Mission, Hospital, power plant and orderlies' cabin burn over 250 cords of wood each winter. At times I just feel that we are burning money, but we have no option. An Arctic institution has got to be heated.

"Only the other day I was staggered by the responsibility when I went from one end of the Hospital to the other. The thermometer read 60 below zero outside, and the steam plant was going full blast. In the Arthur Gray Memorial Ward at one end were patients ranging in age from 5 years up, all with various forms of tuberculosis. At the extreme other end of the building, a 3-year-old white child was isolated as a scarlet fever suspect. In an adjoining room was her brother, a 2-day-old infant. Across the corridor in a ward was an expectant mother. Next to her was a Finnish woman with cancer. Farther up the corridor in a private room was the mother of the infant, who had come 160 miles by plane to be confined. Still farther along was a 13-year-old child with general septic peritonitis from a ruptured appendix. Next to her comes the nursery, with three delightful little tikes 3 and 4 years old, with arthritis and lymphangitis. Across the corridor are two more wards with children with meningitis, nephritis, osteomylitis and cardiac conditions.

"With the nurses circulating night and day over cases because they require constant care, is it any wonder the steam plant was working to capacity? And then again, do you wonder that I was so immensely relieved when your help arrived so opportunely?

"Every fall until this year, the caribou have crossed the Yukon River a few miles above us in bands of thousands. Natives go up from here in small boats with scows tied ahead, returning within a few days with a winter's supply of meat. The Hospital always comes in for a good share of this meat, as it is one of the ways the natives have of helping the Hospital carry on. It is a serious matter indeed for both the native village and the Hospital when this meat supply is cut off.

"So this year, because we did not secure the caribou as heretofore, we had to have beef and mutton shipped in from Fairbanks by plane, as navigation had ceased. We had the meat cut up so that no waste parts would be shipped. The airways gave us a greatly reduced freight rate, so we were able to get our meat landed here almost as cheaply as if it had come over by boat. But it was all another added expense.

"The Mission household is made up of 15 happy little children, all of whom have been discharged from the Hospital but still need supervision if they are to remain well.

"Believe me, I am

"Faithfully yours,

"GRAFTON BURKE,

"Physician-in-charge."

"The Great Trail"

AN INDIAN MYSTERY PLAY

By

Marie E. J. Hobart

Will be given **SUNDAY, MAY 10,** at **4 P. M.** in **ST. JAMES'S CHURCH,** 22nd and Walnut Streets

⁂

The Play shows forth the Christian Year in dramatic form and is presented as a real offering of worship to our Lord.

⁂

Everyone Is Invited

There is a silver offering for Missions

BURD SCHOOL CELEBRATES AT A DINNER PARTY 143rd BIRTHDAY OF FOUNDER

On February 24th there was a celebration of the 143rd birthday of Eliza Howard Burd, founder of the Burd School. Mr. and Mrs. W. Nelson Mayhew, of Mt. Airy, were the guests of honor at the dinner party, as the latter is a descendant of the Burd family. Mrs. Mayhew presented the Burd School with a beautiful silhouette of her ancestor, Sarah Shippen Burd, who was born in Philadelphia 1730. This is a valuable addition to the miniatures, silhouettes and portraits owned by the school of the interesting Shippen and Burd families, of which the beautiful Peggy Shippen, of Revolutionary fame, also was a member. Mr. Mayhew is the compiler of the elaborate family tree at the Burd School and made a most interesting address at the dinner on the subject.

It is only fitting that the memory of such a beneficent woman as Eliza Howard Burd should be commemorated yearly. After the grief of losing her eight children, she left her fortune for the endowment of a home for fatherless girls, and 418 children have been educated and sent out into the world equipped to earn their own living as a result of her benefaction.

MAYBE YOU CAN HELP

Our Mission of St. Augustine in the Convocation of North Philadelphia has organized a Junior Choir and would appreciate the gift of any used vestments any Parish may have and which they have discarded or are thinking of discarding. If there be such a Parish that might be able to help this colored congregation, it is requested to get in touch with the Rev. J. R. Hudson, priest-in-charge of the Mission, 2026 Columbia Avenue, who will gladly send for them.

CHANGES IN MEETING DATES

On account of the regularly scheduled meeting of the Executive Council of the Diocese in April being Good Friday, the date of the meeting has been postponed until the following Friday, April 17. It will be held at the usual hour of 3 P. M. on April 17.

The regular monthly meeting of the Department of Missions, which falls on Monday in Holy Week, has also been postponed to the following Monday, April 13. The Diocesan Department of Finance will meet on Wednesday, April 15, instead of a week earlier.

"We Christians are either Bibles or libels."—*F. M. Meyer.*

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

Task of the Domestic Committee

THE Diocese of Pennsylvania is one of the few Dioceses that has a Domestic Committee of the Woman's Auxiliary which does not include work among the Indians and Negroes. Our missionary interest in the latter is cared for by other Committees, the Indian Hope and the Colored Committee. Domestic Missions means Missions for White People, and in some localities for Foreign Born. Therefore the work of this Committee is tremendously vital to those of us who belong to the White Race, and when we stop and glance at the woeful scarcity of churches and the lack of any religious opportunities in many parts of our country we are facing one of the greatest needs in our national life today. It is the task of the Domestic Committee to try to get this need across to more and more women of the Diocese; to those who do not realize or understand the conditions and the dangers. In this review of the Domestic Field we are presenting a picture of the Mountain Work in Bishop Abbott's Diocese in Kentucky by Mrs. Abbott; of our United Thank Offering Worker, Miss Monica V. Howell's work in the Rural Area of Montana and Bishop Bartlett's description of what is being done among our Foreign Born.

MARGARET PACKARD

A Glance at the Domestic Field With Our Committee

Bishop Beecher says that we must have Domestic Missions "to save our young manhood and young womanhood." Mr. George Wharton Pepper says "to make Americans for America." The picture of the Field as seen in the following stories, told by those who are at work, is the best answer and the best proof of the need. The Frontiers are no longer merely "geographic" locations but where the "young generation" and isolated families in sparsely settled area are asking to share the blessings of our Church and are unable to enjoy them without our help. Some one has said, "The nearer we are to a church the less we appreciate it." This would seem to be proved by the reverse, as there are many in our Domestic Fields who appreciate their Church so keenly that they make a day's journey there and another back to take part in a service.

There are 15 Missionary Dioceses and many Aided Dioceses receiving aid from the National Church for their special work. In some instances the cuts they have had to take have been over 60%. Think what this means! Often the closing of a Mission, leaving the young people without any religious teaching, or the Missionary trying to carry on sometimes without any salary. These young people are the young men and women who come in an ever increasing stream of youth to our big cities, and often become our most prominent citizens. If the Church hasn't given them a chance in their childhood, is it going to mean anything to them in their manhood and womanhood?

The Church that is strong in the country is the strong Church in the city in the long run. Our Church did not keep pace with the pioneers. It was not on the spot when our great Middle West was settled. Many pseudo-religious cults flourished, and people "got religion" at revival meetings. This kind did not satisfy for very long in many cases and people turned from any kind of religion. About one hundred years ago the Episcopal Church awoke to the situation and planned a splendid program, which was put into effect and the results were gratifying, but then the lean years came and "the retreat was on," as Bishop Bartlett said. It has been impossible to do anything but try desperately to carry on, wherever possible, what had been started, and even this has not been possible and little can be done to keep up with the ever increasing needs.

DO YOU KNOW?

Only 48% of the people of this country belong to any organized form of religion.

Over 9000 villages have no church.

More than 12,000,000 children under 12 are receiving no religious education.

Many have never seen a church.

That the giving of the Episcopal Church per capita in the year 1934 was $1.04.

The 7th Day Adventists, $45 per capita.

Of the 20 largest communions the Episcopal Church in 1934 was the last of the list.

Institutions and Schools

The long list of perfectly splendid industrial schools, hospitals and homes that belong to the Episcopal Church in this country are something of which to be very proud, and most of them are now supported by their own Missionary District or Diocese, not without, however, the greatest effort and self-sacrifice on the part of those in charge. The National Church helps few indeed in comparison to the whole number, and each year the amount appropriated is smaller. The struggle that is required by these gallant men and women who are responsible for these institutions commands the most sincere admiration; their heart-rending stories of having to turn down splendid boys and girls who are seekng the opportunities these schools offer, make one feel quite desperate. It isn't fair. We must give them the chance to catch the vision of the beauty of the teachings of Christ that they can get in our Church. We need them more, perhaps, than they need us.

The Mountaineers

Rare indeed is the man or the woman whose heart is not touched by the stories

of the mountain people in the different mountain sections of this country. In them one sees the direct descendants of that same stock of those who so largely settled our country, English, Scotch and Irish, and given a chance they will help settle it again. Why they remained in their mountains no one knows, but there they did stay and civilization passed them by. From their mountain fastnesses come their children to take their place in our complicated civilization.

In many cases their isolation was so complete that there were no schools. Probably no teachers could have been induced to brave the hardships of life in such conditions. Some brave spirits, "pioneering for Christ," were the real pioneers of civilization. Now with the building of roads and the opening up of much of this part of the country, a totally different problem is presented. Our complicated civilization is at their very doors. Mrs. Abbott's story is typical of many other districts.

Our Great Rural Areas

The Domestic Committee invited Miss Monica V. Howell, our United Thank Offering Worker, who received her training in our own Deaconess Training School in this Diocese, to come to the Diocese and tell us of her work in a part of the rural area of Montana. Miss Howell spoke in many of our parishes last month. Her story told in this review speaks for itself and what she relates is typical of rural work in other areas.

Our Foreign-Born Work

Bishop Bartlett's description of the need of our co-operation in giving opportunities to the Foreign Born to get the best instead of the worst from our civilization, brings one up with a start. What does the average Oriental or Mexican see of us? It is practically impossible for them to make any decent contacts. Often the highest type Oriental returns to his country never having had the opportunity of really knowing the right kind of people. How vitally important to the peace of the world that the different peoples should see the best in each other and learn to actually trust each other.

The Domestic Committee's Goal

The Domestic Committee has pledged to send to the National Council this year $5000. This will mean a more united and strenuous effort than ever before, and we most earnestly pray that everyone who is interested in this work will make a real sacrifice to make it possible to reach this goal. The meetings are held in the Church House, 202 South 19th Street, the second Wednesday in each month, from October to June, at 10.30 A. M. May more and more women of the Church avail themselves of this opportunity to gain inspiration and information, as at these meetings we have as speakers the outstanding men and women who are doing the work of the Church in the Domestic Field. We are also glad to send speakers to the parish meetings when requested. Miss Rudderow in the Auxiliary Room at the Church House is always ready to try to supply these requests.

Rural Work in the Vast Areas of Montana

By Miss Monica V. Howell

Ministering to isolated rural families in the great expanses of our West has its thrilling moments as well as being difficult and rather hazardous at times. I have found this to be quite true during these years it has been my privilege to work with our rural people in Montana.

This is one of the many isolated rural homes in Montana. Here the Church ministers to a father, mother and three children.

Montana covers the largest area of any Diocese in continental America. It equals the combined areas of all the New England States, New York State and the greater part of Pennsylvania, but has the small population of 500,000. The people are scattered over this large state in a few cities, many small towns and villages and on isolated ranches, and according to the figures of the U. S. Census, Montana is two-thirds rural.

This rural situation presents a difficult problem for the Church to meet. Over 650 families on our rural list are not able to attend Church services with any degree of regularity because of distance. It means that we have to rely on the occasional visits which the clergy are able to make to these homes and on services held by the Bishop and a missionary once each summer in rural school houses, small churches of other denominations, and in ranch homes. Other than these contacts the work is carried on by mail. Material is sent from the Diocesan office to help them keep in touch with the Church and to strengthen their devotional life. The past year it has been possible to furnish them with the Forward Movement material, which we feel is the finest literature obtainable for this purpose and has been of great value. Many letters of appreciation for these booklets have been received.

Teaching by Correspondence

The children of these families are organized into a Correspondence Church School with an enrollment of 225 to 300 pupils. They receive their lessons monthly, a lesson for each week, and send in monthly reports and written work. Many of them have no church background but have requested this religious instruction and as our school is the only one of the kind in Montana we are glad to offer them this service.

I graduated from the Philadelphia Church Training and Deaconess School in 1930 and was appointed U. T. O. worker for rural white work in Montana. During these past six years I have cherished the hope that some day it might be possible for me to make personal contacts and follow up my correspondence work with various summer activities, such as vacation church schools, children's missions, and personal visits to their homes. So far this has not been possible, as the Bishop has no funds to provide me with an automobile. One cannot do this personal work otherwise as we have huge stretches of country without railroad facilities or bus service. Some opportunities have been afforded me to visit families with the missionaries in charge of certain fields. But, during these years of diminishing appropriations, it has been necessary to combine fields to such an extent that about all the clergy can do is to hold services in fields where

missions may be separated by one hundred or more miles, and there is little time left for pastoral work.

Neighbors Miles Apart

In the summer of 1934 it happened there was a car available for a few weeks and the Bishop dubiously consented to my taking a trip into eastern Montana to visit some of the dry-land farms where many of our most isolated people live. It proved to be a real educational experience for me, as I would never have dreamed of people living in such lonely places, separated by miles from their closest neighbors and perhaps fifty or sixty miles from their nearest town.

A trip of this sort is difficult at best, but in my case was even more so because I was totally ignorant of road conditions and how to cope with them. I had one experience with gumbo, a sticky clay soil, which resulted in the car overturning in a ditch. I narrowly escaped another accident and was caught in a dust storm. But the greatest difficulty was experienced in traveling over unmarked trails, not knowing whether I was traveling in the right direction or whether I would eventually find myself permanently isolated. One can travel for many miles in such country without encountering another human being or seeing a house where one can inquire the way. It means traveling across land with many trails criss-crossing one another, as individuals have tried short-cuts, with no identification signs. It means fording rivers and driving through bad lands with rough roads and steep grades, a sheer drop into the gulch on one side and a wall of rock on the other.

An Isolated Ranch Home

It was after such a trip that I finally reached the home in the accompanying picture. It was one of the most isolated I visited. I did not reach it until evening and only had a short time to visit with them, as I was spending the night at a ranch below them on the river bank and I dared not drive down that road after dark. Upon my return to Helena this mother wrote me that she had planned so much on this visit that she wept in disappointment after I left because I had been there too short a time for her to tell me all the things she had hoped to talk over. I decided then that if another opportunity was afforded me to visit these rural families I would not plan such an ambitious trip but would spend more time with a few families and become really acquainted.

It is my earnest hope that dreams will come true and an automobile made available to carry on this work; that distance will cease to be the stumbling block it has been in the past; and that Christ may be made more real and vital to these, His scattered and lonely sheep.

Our Mountain Work in Kentucky

By Rachel Gwyn Abbott

"I want to be able to read the Scriptures before I die," is the pathetic cry of the Mountain Folk. In Lee County, we have one hundred sixty acres on which the Girls' Friendly have a two-story log house. Many volunteer workers come to us during the summer to try to teach the children and old people. We have no facilities, and you would be surprised to see our Book of Common Prayer used as a Text Book all through the mountains. The country is very beautiful here, and we have free camping ground for anyone who wants to come from the Diocese of Pennsylvania. "The Latch String is Always Out."

The Rev. F. J. Drew has headquarters at Beattyville, where we have a lovely stone Church, another log Church at Patsey, and several preaching stations besides. He is more than grateful for the lovely Mission Boxes which come to him from time to time. Many of these people don't see fifteen dollars in a year. The most primitive conditions prevail everywhere—cabins worse than that shown in "Tobacco Road."

Middlesboro, where Miss Bessie Ralston has her Sewing School, is the oldest mission in the Diocese. She teaches one hundred fifteen girls to make their own clothes, and gives them first-aid lessons in the care of children. How she longs to have wool to teach them to knit, but that is too expensive for us. We have the needles, but no wool. You ask, "Why are there no sheep in those mountains?" "Why?" Because the mountaineer must have a dog and a gun. The mountain woman is a beast of burden. She chops the wood, works in the field, milks the cow, if they have one, washes, cooks, and has a baby every year. Is it any wonder they are old and toothless at thirty? Come over and help us. It is not fair for women to live like that, is it?

Our Archdeacon, the Rev. Gerald H. Catlin, has his Rectory at Corbin, and a picture place he and his assistant have made the Church property. He tells the story in the *Mountain Mission Herald*, of the lovely Christmas services held there. At Harlan, Mr. Patton has charge of our lovely new little Gothic Church. He is a Mason, and has great success in drawing the men of the town to him. Imagine, if you can, a procession of Masons with their Masonic Regalia over blue jean overalls! The Bishop and I had the privilege of seeing such a spectacle not long ago. The poise of the mountaineer is something to wonder about! Mr. Patton has charge now of the Mission School at Kitts, a typical Mining Camp. Nearly two hundred children are here, where Deaconess Baker used to tell us that her children always started another Sunday School when they moved to another Camp. Some day soon I hope we can have a United Thank Offering Worker here again. The Harvest is ready!

Mrs. Mary Breckinridge, head of the Frontier Nursing Service, is a member of Harlan Church, and a very devout Communicant. Mr. Catlin is Chaplain to her Nurses, who are mostly English and Scotch women. Some day, she says, she hopes she can build a Chapel for us at her Nursing Centre. Also, she has ready for us, when the United Thank Offering friends are available, two Nurses, mid-wives, to work on our farm lands in Lee County. It sounds almost too good to be true—a Frontier Nursing Centre in Lee County. What a boon to those forgotten people! Please pray that this dream may come true.

Mr. Llewellyn Catlin is in charge of the Big Sandy Valley. Mr. Catlin is the brother of our Archdeacon, and lives at Pikeville, a flourishing mountain town, and has preaching stations at Betsey Lane, Shelbiana, Greasey Creek, and Wolf Pit. Such a field, and only one Missionary. The stories in the *Mountain Mission Herald*, of the pitiful families of the Creeks, happened in this area. The Philadelphia Christmas stockings make a real Fairy Story. Imagine children with simply nothing for Christmas; their poverty is unspeakable. Can you picture what the five bright new pennies in a little purse looked like to those people? And the hard candy! We could do with buckets of that. It is food to those starving children. Our Missionary tells us that the women sit for hours in the little wooden Church, gazing rapturously at the red hangings, made from some of your old portieres, perhaps, and at the stained glass windows, so called because a clever Missionary bought paper at the five-and-ten-cent store, and pasted it cleverly over the glass. It was at Shelbiana, where the children brought eggs as their Lenten Offering: some of them carrying one egg five or ten miles along a creek bed. After a service one day, Mr. Catlin asked me to take charge of the Offering. Imagine my surprise to find a sack with two dozen eggs on the seat of the car! How many of us give as much care and attention to our Offer-

ings for Christ and his little ones, as the egg offering entails both to the child who gave it and the Priest who took care of it after it was given?

I bring the love and gratitude from the people of the Kentucky Mountains, for all of you in the Diocese of Pennsylvania, especially the Domestic Committee and Mrs. Packard for your gifts and prayers for our Mountain People. Miss Hester Seeley made herself much beloved during her summer at the Patterson Friendly Farm, and we should welcome any of you, either as a worker or a visitor in the Hills of Kentucky.

Ministering to the Foreign Born

The Domestic Committee is indebted to the Rt. Rev. Frederick B. Bartlett, Missionary Bishop of North Dakota, who is also Executive Secretary of the Domestic Missions division of the National Department of Missions, for this article on our missionary work among the foreign born. Space limitations make it necessary to confine it largely to one phase of that work, namely, among the Mexicans in the Missionary District of Arizona, and the Mexicans in the Missionary District of New Mexico, with a brief mention of that among Belgians in Wisconsin and Hungarians in Northern Indiana.

The information is based principally upon reports from the Missionaries in these fields and is accompanied by some general information and comment by the Bishop. Before touching on the work presented, it is important to note that Bishop Bartlett points out that the Episcopal Church's approach to people of all races is an endless story, and that it would be hard to find a parish that did not show examples of several races working together. He refers to reports made by the Rev. Dr. Thomas Burgess, now Rector of All Hallows' Church, Wyncote, Pa., when Dr. Burgess was an officer of the old Division of Work Among the Foreign Born, when that was a part of the National Department of Missions. Dr. Burgess reported continuously that no fewer than forty-four races are reached by parishes of the Episcopal Church.

Underlying Facts

In the Mission fields, Bishop Bartlett says that in general, the underlying facts regarding each race are the same. Few, he says, are genuine active members of whatever Church they left in their home country. These the Episcopal Church lets entirely alone, making no attempt to proselyte. A far larger number have let go their allegiance and are drifting. These obviously should be helped to find a Church home. A still larger number, especially the younger people, are wholly without Church contacts and offer as completely a pagan mission field as could be found in the United States.

With the decrease in immigration, the foreign-speaking people, the Bishop adds, are gradually being assimilated into common American life, and Church people have their great part to play in seeing that they are also assimilated into Church life in normal parishes. In this, the Bishop says, nothing counts so much, or goes so far, as personal kindliness to establish friendly relations that will be fruitful to much blessing to both sides.

Alhambra and Golden Gate

Among the Missions working with Mexicans are Alhambra and Golden Gate in Arizona. These are outside the city limits of Phoenix, in settlements of Mexicans practically unchurched, with no religious influences or organizations. It is now a little more than three years since this work was started. The policy adhered to has been *not* to go where other religious bodies are operating, at least in any regular or active manner. Our purpose has been *to serve*, and where we seem to be most needed. This service is chiefly moral and religious, and also material. The people seem to understand and appreciate this attitude, and are coming to us more and more for all kinds of purposes and from every direction, far beyond the bounds of our original locations.

Our Sunday "Program" is the heart and soul of all our endeavor. Many of our Mexicans attend our service and Sunday School with commendable regularity and also the meetings of our various organizations, such as the G. F. S., the Boy Scouts and the clubs for older people.

Prayer Book in Spanish

The revised Spanish edition of the Prayer Book is used, with plenty of singing. Everybody who can read, or who can remember what they have heard, takes a hearty part in the service. Choirs of girls in both places have been organized and are vested. Both Missions have quite a lot of regular communicants. Although the purely religious and spiritual purpose is uppermost attention is given to relief and medical care.

Our people are seasonal workers. In some respects they are more fortunate than others, for they are sure of employment at certain seasons, although at almost starvation wages. Even the most thrifty of them cannot make enough at any time to lay anything by for the slack seasons. The gaps between seasons are problems indeed, especially that between cotton and lettuce, which sometimes lasts for two months.

St. Anne's, El Paso

While this Mission is in Southwest Texas it comes under the Missionary District of New Mexico. It is literally a stone's throw from the Mexican border, a narrow trail winding through cotton woods and underbrush marking the line of which one side is the United States and the other Mexico. The neighborhood is essentially Mexican. The houses, built for the most part of adobe, are small, two or even one room, housing whole families, and Mexican families are not small. But even the smallest house is glorified by a tiny garden and, perhaps, a lovely old tree, and one rarely finds a patios which has not been carefully kept.

Fundamentally St. Anne's neighbors are just as Mexican as they were when its doors were first opened in January, 1925, and for that reason are just as appealing. When it opened one saw only black-shawled women in the streets and the rhythmic pat, pat, pat of the tortilla maker was the steady accompaniment of the day's activities. Now most of the women wear hats and most of the families have learned to eat bread. The Mission's neighbors are just as Mexican as ever but the Mission has grown.

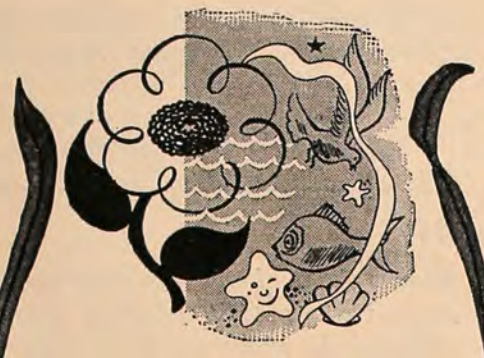
Lack of Room

Working quarters are perfect in a way but hopelessly inadequate to handle the volume of work. The clinic waiting room, into which eighty are often crowded, can nicely seat thirty. Attendance has been as high as 7000 a year. Church School overflows all over the place.

And—saddest of all—there is no church! In the center of the building is a lovely outdoor oratory, too small to hold the congregation and either too windy or too cold to use except in the most perfect weather. Like the work of all women, St. Anne's goes on from sun to sun. Specifically there are clinics, kindergarten, operations, clubs for all ages, English classes, playground activities, home visiting, temporary relief of all kinds, general neighborhood service and the all-important church activities.

The Belgian in Wisconsin

One of these, the Mission of the Beloved Sacrament at Green Bay, founded primarily for Belgians, has far outgrown its purpose. St. Mary's, at Duvall, is a small rural Mission. Our Missionaries report that many of the Belgians, after coming to this country, fell into Spiritualism or gave up religion entirely. This situation was the Church's opportunity and the fruits of her labor have been plentiful.



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The work at Green Bay ministers now not only to Belgians, but also to French, Scandinavians, Oneida Indians, Poles, Roumanians and Negroes. There are only two communicants of white American stock. Until 1922 all services were conducted in French, but now they are in English with an occasional French service on a festival day and a few times a year when a visiting preacher delivers his sermon in the French-Belgian patios. It is a very active Mission.

St. Mary's at Duvall is without a priest regularly in the winter, as the Mission is ten miles from a railroad and the roads are sometimes impassable from Christmas until Easter. The temperature drops from thirty to forty below zero. In the spring and summer, however, the people attend the Mission faithfully. The people, for the most part farmers or fishing folk, are very poor and the Church tries to look after their emergencies.

Hungarians at South Bend

Trinity Hungarian Mission, South Bend, is said to be by far the most important single Mission station in Northern Indiana. It is becoming less and less each year a "foreign-born work," as the younger generation is American. No longer is it necessary to have the full service in Hungarian. The services are conducted in English, interspersed with Hungarian hymns for the older members. This Mission should too become self-supporting. Before the depression the people were approaching that goal. If things come and their jobs are restored they will again move forward to self-support.

UNITED THANK OFFERING

Once again, as in 1934, we are to have a U. T. O. week throughout this Diocese. It will be from April 26 to May 3. This is in no sense an effort to increase our offering for this spring, but it is a week of concentrated publicity for the United Thank Offering. Our goal is *every woman sharing.* The U. T. O. Treasurer in each Parish has her instructions, the aim being to reach *every* woman in *every* Parish with a personal call during that week, telling her the story of the U. T. O. and giving her an opportunity to share in it through the use of a Blue Box. Your Treasurer will probably need your help in reaching every woman, so you who know about it and are sharing in this great offering are asked to stand ready to help your Treasurer during that week.

The Spring Presentation Service of the United Thank Offering for 1936, followed by a meeting of U. T. O. Treasurers, will be held on Thursday, May 7, at 10.30 A. M., at Calvary Church, Germantown. Bishop Taitt will be the Celebrant and the Rev. Henry Mitchell, Rector of St. Mary's Church, Wayne, will be the Special Preacher. This is the first time that this service has ever been held outside of one of the central city convocations, so please make an effort to come, and bring other women from your Parish.

MARIAN D. VAN PELT,
Diocesan Treasurer.

WOMAN'S AIDS ARRANGING FOR CONCERTS TO HELP CONVOCATION MISSIONS

The Woman's Aid of the Convocation of West Philadelphia and the Woman's Aid of the North Philadelphia Convocation, have arranged for entertainments this month, to be held in their respective Convocations. In both instances the proceeds will be used for the benefit of Missions in each Convocation.

On Thursday, April 2, at 2.30 P. M., the West Philadelphia organization will hold its benefit in the Parish House of St. Andrew's Church, 36th and Baring Streets. The principal feature of the program will be the reading of John Masefield's poem, "Good Friday," by Mrs. Lewis R. Dick, former President of the New Century Club of Philadelphia. Music will precede and follow the reading. Tea will be served.

In the North Philadelphia Convocation the benefit will take the form of a Concert by the Colored Missions of the Convocation. Choirs of the Colored Missions will present a fine program, which will include a number of spirituals and other offerings. The Concert will be given on Thursday night, April 23, at 8 o'clock. The place, Parish House of St. Jude and the Nativity, 11th and Mt. Vernon Streets. Tickets, 35 cents.

LEAGUE FOR THE ISOLATED

The giver of the original penny which started the Mary Elizabeth Gibson Match Box Fund sent $1.00 a few days ago for the work. She is infirm and lives in one room, and I know full well that she has denied herself some needed comfort to help someone else. The Fund is contributing $10 to Home of St. Michael's and All Angels for Colored Crippled Children.

The Easter number of "Forward—Day by Day" will be sent to the Intercessors who seem to value it very much. One man in the T. B. Cottage of the Philadelphia General Hospital is doing good missionary work in distributing copies to other members of our Church there. A letter and an Easter card will go with the little book. Please remember this silent congregation of six hundred and fifty members at God's Altar on Easter Day.

There are, I believe, 230 parishes and missions in our Diocese. In 50 of these 35 of our workers are in contact by

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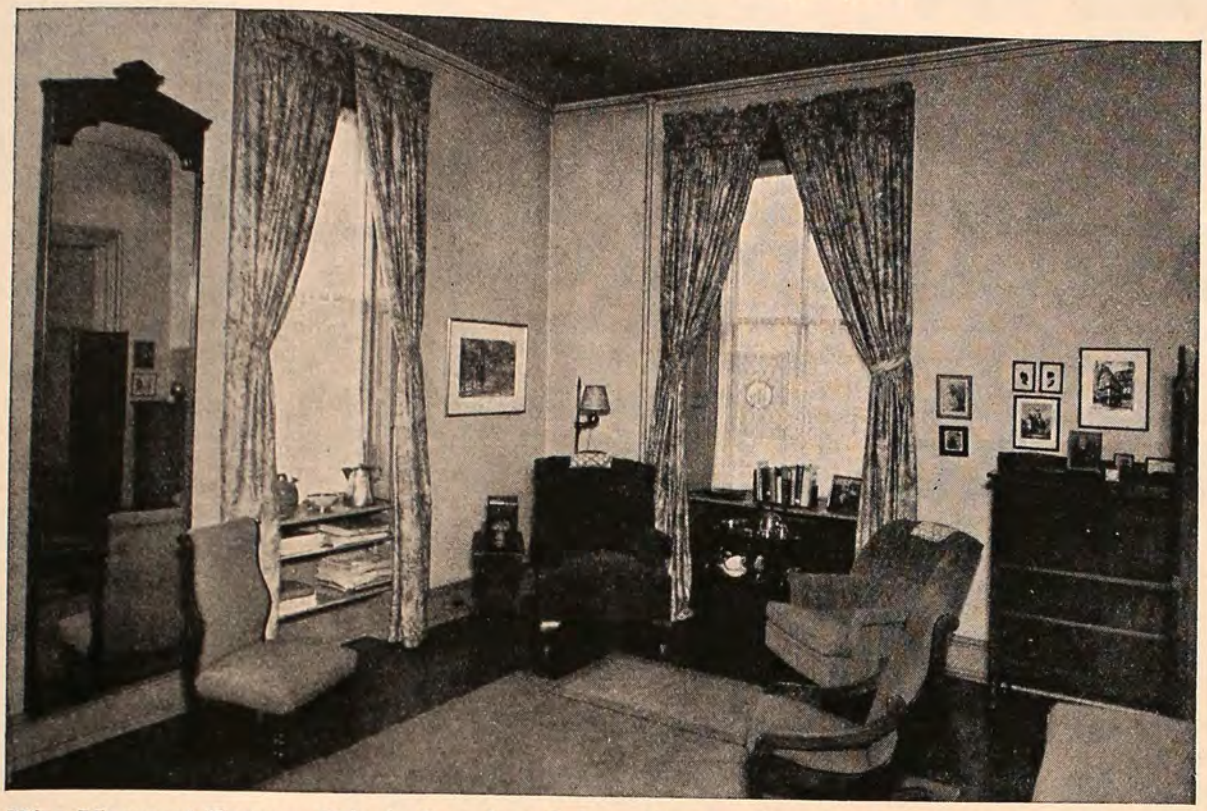

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visiting or through correspondence with over 600 Intercessors. When invited to the parishes to tell about the work, the interest is greatly increased, and we hope that in the end, our aim—and we feel sure the aim of the whole Diocese—will be realized, that no man, woman or child will be deprived of the ministrations of the Church, and have part in Her Life.

We were glad to find in the Epiphany Number of the "Forward" booklet this prayer for the Isolated:

"We remember before Thee, O Lord, all who by reason of infirmity or distance are hindered from worship in Thy Holy House. Let Thy nearness be their recompense, and lead Thy Church to seek out and visit the lonely, inasmuch as they are Thine. Amen."

LETITIA GLENN BIDDLE,
Chairman.

CHURCH PERIODICAL CLUB

The last meeting of the Church Periodical Club was made most interesting by the visit of Rev. Henry Davies, who told us of his work among the patients at Byberry Hospital. He especially stressed the fact of how they responded to the very best in pictures, how much joy they have out of even the second-hand Christmas cards, which are thoughtlessly thrown away by many people. "A Christmas card with a real religious thought is often of more value than a sermon."

During 1935 the library work, at home and abroad, has had to suffer for financial reasons, so we are asked to concentrate on this line of work for the next three months, hoping and praying the result may be highly beneficial. Books will wear out, so the libraries must be replenished.

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LEAGUE FOR SERVICE

The Elizabeth Price Martin League for Service, Philadelphia General Hospital Unit, each year plans for one big event to supply funds for our general running expenses, which are naturally large. We call it a Birthday Party as the price of admission is a penny for each year of your age, but many use this opportunity to send us an annual contribution. This year the Rector of St. James', Kingsessing, the Rev. William Roberts, has graciously offered us the use of their Parish House, 68th Street and Woodland Avenue, for Wednesday evening, May 6th. The program will be interesting to all attending and there will be dancing for the young people. Please spread the news and reserve the date—May 6th.

MATILDA P. FOX, *Chairman.*

Forty-seven students, teachers and servants were baptized recently at St. James School, Wuhu, China, and thirty-nine other students were confirmed. This is the school where Mr. B. W. Lanphear has worked since 1917 and where Mr. David Lee is the Chinese headmaster.

Meeker, Newcastle, Glenwood, Craig, Steamboat Springs and Oak Creek—one Colorado missionary has charge of the Church's work in all those places. He is the Rev. William O. Richards and he lives at Meeker. Services in four places every Sunday.

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It is so rare an event for us to find people who will take the trouble to express thanks and genuine appreciation that the letter printed below deserves publicity. The Advent Offering of the Church Schools has become almost automatic and routine for many. It is heartening to find it received in the spirit in which it was originally intended.

"My dear Mr. Pitt:

"I believe you had something to do with the buying of cars for missionaries from the Children's Advent Offering. Since I am one who has received one of those cars, I wish to thank you for the part you had in my getting it.

"Last Saturday Dean Shreiner asked me to meet him in Paoli and he showed me the car which I was to have. My old Ford was a 1928 model and until the last six months had given me wonderful service, but it had reached the 80,000 mileage mark and was not to be depended upon even to get me to the further end of Chester.

"I shall always remember the last three miles in that old car. As I turned on to the Lincoln Highway at Frazer, I heard a peculiar grinding sound and, looking through the mirror, I saw a tire wobbling across the highway behind me. I still had three miles to go and was on pins and needles to make my appointment. I finally pulled into Paoli and the Dean, having seen a Diocesan car parked along the Highway, was quite willing to accept my alibi for keeping him waiting a few minutes. Needless to say I drove home feeling very grateful to the Directors of the Advent Offering for this new car.

"Faithfully yours,
"F. B. HORNBY."

Thank you, Mr. Hornby, for your letter. It is a privilege for us to share in your work. P. H. S.

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CONFIRMATION SCHEDULE FOR APRIL AND MAY

The Bishop will officiate at all Confirmations in the following schedule:

April 2—Thursday.
Evg.—Phila., Holy Comforter Chapel.

April 4—Saturday.
P. M.—Wayne, St. Mary.

April 5—Sunday next before Easter.
A. M.—Phila., St. Peter.
P. M.—Doylestown, St. Paul.
Evg.—Phila., Resurrection.

April 8—Wednesday.
Evg.—Drexel Hill, Incarnation.

April 11—Easter Even.
P. M.—Phila., St. Mark.

April 12—Easter Day.
A. M.—Phila., Christ Church.
P. M.—Phila., Gloria Dei.
Evg.—Highland Park, Holy Sacrament.

April 19—First Sunday after Easter.
A. M.—Jenkintown, Our Saviour.
P. M.—Media, Christ Church.
Evg.—Kennett Square, Advent.

April 26—Second Sunday after Easter.
A. M.—Paoli, Good Samaritan.
P. M.—Parkesburg, Ascension.
P. M.—Coatesville, St. Cyril.
Evg.—Coatesville, Trinity.

April 30—Thursday.
P. M.—Valley Forge Military Academy.
Evg.—Somerton, St. Andrew.

May 5—Third Sunday after Easter.
A. M.—West Whiteland, St. Paul.
P. M.—Bryn Mawr, Redeemer.
Evg.—Rosemont, Good Shepherd.

May 10—Fourth Sunday after Easter.
A. M.—Wynnewood, All Saints.
Evg.—Eddystone, St. Luke.

May 13—Wednesday.
Evg.—Morrisville, Incarnation.

May 17—Fifth Sunday after Easter.
A. M.—Elkins Park, St. Paul.
P. M.—Willow Grove, St. Anne.
Evg.—Bristol, St. James.

May 21—Ascension Day.
Evg.—Phila., St. Alban, Olney.

May 24—Sunday after Ascension Day.
A. M.—West Chester, Holy Trinity.
P. M.—Sleighton Farm.
Evg.—Downingtown, St. James.

May 29—Friday.
Evg.—Phila., Holy Redeemer.

May 31—Whitsunday.
A. M.—Radnor, St. Martin.

The Rev. Dr. Leceister C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, was the preacher at the Noon-Day Lenten Services in St. Thomas Church, New York, during the week, Monday, March 30th, to Friday, April 3rd, inclusive. On Monday, March 30th, Dr. Lewis also preached at the General Theological Seminary.

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CONFIRMATIONS, FEB. 20 TO MARCH 23, INCLUSIVE

February

20.	Phillips Brooks Chapel	16
21.	St. Christopher	9
23.	Holy Trinity Chapel, Phila. (Including 4 for San Sauveur)	13
23.	St. Luke, Kensington	27
23.	Zion, Logan	6
23.	St. Luke, Bustleton	7
24.	Church Home for Children	3
24.	All Hallows, Wyncote	6
27.	St. George, Venango	11

March

1.	St. Nathanael	19
1.	St. Monica	2
1.	St. Clement	7
1.	Holy Apostles	10
1.	St. Elisabeth (Including 11 Received)	27
1.	St. James, Kingsessing	31
4.	Moyamensing Prison	3
6.	Emmanuel, Kensington	9
8.	The Saviour, Phila. (Including 1 Received)	36
8.	Transfiguration	12
8.	St. Simon the Cyrenian	47
8.	Atonement, Phila.	18
8.	Christ, Ridley Park	7
8.	Mediator, West Phila. (Including 2 Received)	36
9.	Bishop's Chapel Church House (Including 1 and 1 Received for All Hallows, Wyncote; 2 Our Saviour, Jenkintown and 1 Good Shepherd, Germantown)	5
11.	St. Stephen, Clifton Heights	14
12.	Redeemer, Springfield	2
13.	St. Stephen, Norwood	20
15.	All Saints, So. Phila. (Including 1 for Transfiguration)	31
13.	Holy Comforter, Aronimink	4
13.	Beloved Disciple	20
13.	St. James, Prospect Park	15
13.	St. Giles, Stonehurst (Including 1 Received)	26
13.	All Saints, Darby	17
17.	St. Luke, Newtown	6
18.	Trinity, Collingdale (Including 2 Received)	20
19.	Covenant, Phila.	13
19.	St. Martin, Marcus Hook	8

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22.	St. Paul, Chestnut Hill	37
22.	Holy Trinity, Phila.	24
22.	St. John, Essington	5
22.	Grace, West Phila.	3
22.	St. Asaph, Bala	22
22.	St. John, Cynwyd	10
22.	St. Andrew, West Manayunk	
23.	Church House (1 for Emmanuel, Quakertown, and 1 for St. Matthew)	2

Note: In last month's list Resurrection, Mayfair, was erroneously reported with 3 Confirmations. The correct total was 38 (Including 3 Received and 5 Confirmed for Holy Innocents, Tacony).

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

SAMUEL A. MILLS

The following Resolution was adopted at the February meeting of the Vestry of St. Giles Chapel, Stonehurst, in memory of Samuel A. Mills, Vestryman of St. Giles since 1925, and who passed away January 13, 1936:

RESOLVED THAT in memory of Samuel A. Mills, late member of the Vestry of the Chapel of St. Giles, the following be noted:

Mr. Mills was for many years a Vestryman of St. Giles and, during that time, gave liberally of his time in serving his Church; he was deeply interested in everything that was conducive to the welfare of the Parish. His many friends will remember him as a kindly and courteous gentleman, always willing to help others less fortunate than himself.

The Wardens and Vestry extend to his widow and family their sincere sympathy and desire to place on record their feelings of pride in having been privileged to labor with this Christian gentleman in the work of St. Giles Parish.

C. T. ROGERS,
Clerk of Vestry.

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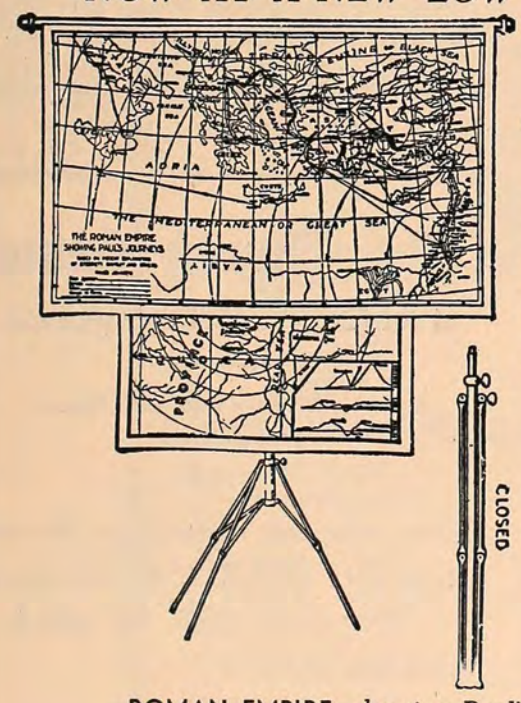

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